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New Series
Vol. XVI. No. 42

Friend Hoover

WILLIAM HARD

The Messenger of Peace

SUPPLEMENT

"It's a Great Life!"

AN EDITORIAL

Baltimore Yearly Meeting

What Lies Before Us?

Among Our Colleges

Pacific School of Religion
Berkeley, Calif.

ON THE HORIZON OF THE CHRISTIAN CHURCH

FINDING GOD IN THE BEAUTIFUL

The above is the attractive title of a new outline study course for all people who love beauty. The course will present studies in religion through the beautiful in poetry, painting, sculpture, music, the drama, architecture, nature and human character. It is published in monthly parts and furnished for an exceedingly small fee. The authors of these studies are well known teachers in the field of religion, Professor T. G. Soares, Donald W. Riddle, Fred Eastman, and others. Each has a particular interest in the field of art which has been assigned to him. Yet the course is not technical, but distinctly for laymen rather than professional people. This is the twentieth course of popular study issued by the Institute, which is this year entering upon its fiftieth year of service. While it is organized as a department of the University of Chicago and has its headquarters on the University campus, it antedates the University by a number of years. The first president of the University, Dr. William Rainey Harper was its founder. It was a generous expression of his desire to share with the multitude the results of modern scholarship so far as they could contribute to religious appreciation and life. The constituency of the Institute is spread all over the world, and numbers many thousand annually.

TRAGIC CONSEQUENCES OF THE LAST WAR

As the European Central Bureau is now extending its activities to include the Eastern Churches, it has been glad to cooperate in granting fellowships to three Eastern Church students, enabling them to study at first hand the life and work of the American churches. For such constructive assistance the European churches must turn to America, their own resources since the war being hopelessly inadequate. Pastor de Saint André, the President of the Executive Commission of the Synod of Central France, sums up one phase of the situation by saying: "We can deal with the new Paganism, or rather we could if . . . if we had men enough and money enough! You cannot realize how handicapped we are in all branches of religious activities, by the consequences of the last war. We had to rebuild nearly all the churches, rectories, parish houses and manses of the invaded area—one-tenth of French territory. Impoverished by the fall of our exchange, we are stopped dead by the nearly prohibitive cost of building as soon as we try to go forward again."

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THE IDEA OF GENUINE INTERNATIONALISM

A correspondent of the *Manchester Guardian* points out in a recent issue that a significant change is occurring in the Secretariat of the League of Nations. The six most important positions in the Secretariat were at first held by former university professors of "wide international sympathies." These are now held by "professional diplomatists, which indicates, of course, that the League is regarded as really important by the diplomatists. That is an advantage, the *Guardian's* correspondent says, as is the fact that the League system is in close contact with the diplomatic system. But the danger lies in the fact that the diplomatists are trained to urge the cause of their nation against all others and that "the governments of the great powers now in the League are using members of the Secretariat who are their 'nationals' in order to obtain information and push forward their policies." This makes real international cooperation more difficult. Since these officials are paid by funds subscribed by forty or fifty nations, an official of the League who acts as an agent for his own country may thus be using the funds appropriated by other countries to further the diplomatic work of his own country. It is also charged that the chief places in the Secretariat are reserved for nationals of the great powers. Thus, nationals of small countries cannot hope to rise to high positions in the Secretariat. In other positions, as well, new men are chosen for their nationalities rather than for their ability. In the higher ranks the term of service is short. The same difficulties are found in the International Labor Office, although its work requires specialized knowledge on the part of its officials. The *Guardian* comments editorially in the same issue that these facts show "how deplorably slow is the idea of genuine internationalism in penetrating the official consciousness."

USING BILLBOARDS TO PROMOTE PEACE

A new idea is in the air—to educate the public for peace by means of church bulletin boards and community billboards. Following the experiment at Flushing, N. Y., comes word of a church in New Jersey which has erected a bulletin board to be used exclusively for peace education. A lengthy document just received from a young pastor advocates a comprehensive scheme of billboards over the country of a uniform size, the posters to be prepared by a central committee and supplied to the local communities, each community or church to maintain its own board and provide a small sum for the cost of the posters. "The poster-road to peace" has several great advantages. It reaches great numbers because the boards are erected where the masses go to and fro. It utilizes our best educational psychology. It hands out penetrating bits at short intervals. It catches the person's attention repeatedly when he has nothing important on his mind and sinks thus into his subconscious being.

Such a project might be the concrete task which a young people's society, or a woman's club, a church or any group of people might undertake who wish to *do something definite for the peace cause.* The Federal Council's Commission on International Justice and Goodwill, 105 East 22nd Street, New York, will gladly give this new idea careful consideration. Should a sufficient number of churches, young people's societies or other groups desire to take up this type of a project, the practical details can no doubt be worked out. Correspondence is invited.

THE AMERICAN FRIEND

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, Editor

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EDITORIAL

"Yes, It's a Great Life If—"

A SYMPATHIZING reader has called our attention to a cartoon by "Ding," reproduced by the *Literary Digest* in its issue of October 6. It pictures the editor of a "non-partisan" paper "treed" on top the chimney tower of his newspaper building, while a crowd of irate and outraged subscribers of both—and all—parties is gathered below, hurling epithets at the offending and distraught editor, whom they are wild to "get at." Undoubtedly the comparison between the predicament of a non-partisan newspaper and a non-political religious journal in presidential campaign time is sufficiently obvious, especially to those who have been following our columns in recent weeks. As we have in turn been following the trend in our religious exchanges, we have been made to realize that "our lot is but the common lot of all" editors of religious papers who have spoken out on the moral issues involved in the present campaign. Such editorial tribulations, if that is the word, are to be expected in such cases and are inevitable.

A few readers have expressed to us their regret that we have allowed the paper to enter "the political arena." In the name of the long line of Quaker prophets of righteousness and human welfare what right has a Friends paper, of all papers, to keep silent when a great moral reform is at stake—a reform in which Friends were pioneers and leaders? To have kept discreetly and safely silent would have cost us our self-respect and the respect of the great body of our readers. Why all this sudden furore, anyway, against the church taking part in politics? When great moral questions have been raised the church has always taken part in politics—and always will as long as it continues to be a power for righteousness. "The question as to what aspects of politics the church should take part in is a debatable question," says the *Christian Century*, "but when a fundamental question involving the character of the social order itself has been raised upon which the church has convictions you might as well try to stop Vesuvius from erupting as to keep the church from taking part."

Evaluating the issues and the men before the electorate, we have strongly and consistently urged the election of Herbert Hoover. Yet there are some who have goaded us for not being more partisan in the matter. To them our effort to be fair and dispassionate is a matter of reproach, lest thereby we give comfort to the enemy. We would refer these critics to a very good address by Alexander C. Purdy on "The Technique of Controversy," a major emphasis in which is on the importance of treating the opposition with fairness and Christian courtesy. To fail in these Christian fundamentals is not to advance a moral cause, whatever the demands seem to be.

There are some who commend our editorial stand for "Hoover and the right" but who take us to task for admitting to our columns, even on our open forum page, the expression of opposing points of view. Certainly, on second sober thought, they would not have us violate the American right, to say nothing of the Quaker fundamental of freedom of expression. When an editor discusses a question on the editorial page he is bound by journalistic ethics to allow his readers to discuss it elsewhere in the paper, subject always, of course, to the demands of good spirit. Any other policy would be one of editorial autocracy. Furthermore, it does not bespeak the strength and truth of a cause to urge suppression of opinion in its behalf.

We are not criticizing—we are merely reminding Friends! Neither are we in any sense repining. Paraphrasing the popular nautical song, "The editor's life is the life for us." It's great to be alive and pushing an editorial pencil in these stirring campaign days.

We Can't Find Him in The Picture

A FEW weeks ago we made note of the fact that our highly esteemed Friend, Paul Douglas, of the University of Chicago, is heading a movement among college and seminary people for the support of Norman Thomas, the Socialist candidate for President. The appeal is not being made on behalf of socialism, for relatively few of those signing the appeal are Socialists and indeed it is recognized that Norman Thomas, himself, is not a Socialist to hurt. It is rather with the purpose of encouraging the formation of "a third party representative of the economic interests of the great mass of wage-earners, farmers and intellectual workers." The question has been put to us why we have given no editorial recognition to the candidacy of so high grade a man of the prophetic vision of Norman Thomas.

We reply that our silence is not studied, but that from our viewpoint Norman Thomas simply does not get into the picture at this critical time. In general, we have much sympathy with efforts to force a realignment of political parties on living progressive issues of reality. We are in substantial unity with much that Norman Thomas stands for in his liberal political and social program. In this campaign of cross currents, however, while there are before us several questions of distinct moral implications, there is an outstanding one. This is so widely recognized that this election is generally referred to as a national referendum on Prohibition. As Elbert Russell so forcibly pointed out in these pages recently, despite all other issues involved, the psychological effect of the result will be that

the world will believe that the principle of Prohibition has either been upheld or repudiated. It appeals to us as folly to jeopardize this great moral reform of our generation, this reform which is on trial immediately before us, for the sake of giving a personal expression on other issues, which can but remotely be affected at best by the result of this election.

Strange as it may appear, Norman Thomas does not seem even to know that Prohibition is a vital issue before the American people. The question is not even mentioned in his platform. When apparently forced upon his attention, he says this in a letter addressed to the Protestant churches of America: "The Bible, if memory serves me, contains no Volstead act, but is fairly explicit on matters of the exploitation of the poor." Such a reply appeals to us as approaching the cheap and specious and as being unworthy the man we know Norman Thomas to be. Certainly it does not encourage us to look with greater favor upon his candidacy.

On the Beauty of Tolerance!

OUR mindful readers will bear witness that in the past we have consistently stood for tolerance and good will toward other religious faiths; that we have even spoken sharply against the intolerance and bigotry of pseudo-Protestant movements. Months ago, in anticipation of this campaign, we expressed the concern that Christian people might be able to consider frankly and charitably the issues that would be presented, without stooping to fan the flames of religious prejudice. Frankly, the misgivings we entertained had to do with over zealous Protestants, but the developments of the campaign have brought surprise. While of course not entirely clear in the matter, the Protestant churches and allied organizations have shown remarkable restraint. In so doing they have evidently disappointed those who expected to make political capital from a liberal reaction against the religious issue. Accordingly, Governor Smith and his supporters have themselves raised that issue by persistently imputing it to their opponents. Prohibition, they madly declare, is but a smoke screen to hide the fires of religious hatred. Intolerant liberals among the Protestants have joined the hue and cry. Seeking a scapegoat they complimented the gifted and devoted Mrs. Willebrandt by singling her out for attack. Simply because she addressed church conferences on Prohibition they pilloried her, or tried to, for raising the religious issue! As a pitiful exemplar of these question-begging zealots we find Henry Van Dyke stigmatizing her as "a female firebrand who is going through the Protestant churches kindling the flames of sectarian animosity." And such boorish behavior and arrant nonsense is paraded in the name of tolerance! In the face of such tactics we confess to finding it difficult to attain unto that purely dispassionate attitude to which we aspire.

We would be made to believe that it is bigotry and fanaticism for dry churchmen to go into politics on behalf of principles as dear to them as life, while it is a fine display of liberal tolerance for wet churchmen and others to forsake party affiliations to advance their cause. Were we to urge support of Herbert Hoover because he is a Protestant or a Quaker, we would be raising the religious issue. Yet it is very generally understood what kind of an appeal is being made to members of the Catholic church. Editorial pages of *The Missionary*, a Catholic magazine, are before us, on which the Editor, after characterizing the nomination of Governor Smith as "a most beneficent provision of the Heavenly Father," asks, "Is it any wonder that all Catholic lovers of Christ are feverishly praying for Governor Smith's success?" If the religious issue is being "dragged into the campaign" who is doing the dragging? If Catholics wish to support Alfred E. Smith as a Catholic, that is their privilege. It is also the privilege of Protestants to support Herbert Hoover, as a Protestant, if they wish to do so. Happily, the great emphasis of their support of him is on other grounds than religious, however. We have no doubt, for example, that as between a dry Catholic of the merit and ability of Senator Walsh of Montana, and a Wet Republican candidate, the Protestant forces of this country would be vigorously supporting the dry Democrat.

Governor Smith inveighs loudly against a "whispering campaign" against him. So far as we have observed most of the whispering directed at him has been done from the housetops through loud speakers. Perhaps he and his friends would dignify the flood of preposterous and malicious innuendo directed against Herbert Hoover by calling it a campaign of education!

We have no unity with partisan heat, religious rancor and political subterfuge, by whomever shown. In the name, however, of a small religious society that has shown itself friendly and charitable toward all faiths and peoples, we raise our voice in protest against the specious effort to place the stigma of intolerance against those who oppose the election of a man committed, so far as he can bring it to pass, to the overthrow of the most beneficent reform of the century. If tolerance demands quiet submission and acquiescence, we must for the time plead guilty to the charge of intolerance.

The Crown of Our Citizenship

AS A FRIEND expressed it to us the other day, the ballot is the crown of our citizenship. The exercise of its right is a recognition of honor and privilege. It is our citizenship button or badge. The right of franchise correspondingly represents responsibility and obligation—a duty as well as a privilege. He who does not so consider it and act accordingly is not entitled to the benefits which his citizenship brings him. We may, as did Paul, pride ourselves on being citizens born, yet citizenship has invariably been purchased with a great price by those who suffered and sacrificed, toiled and built. It is for us to preserve and enrich our heritage. One means of doing so is by the conscientious and intelligent use of the ballot.

To go a step further, the present appeals to us as a time which calls for what we would term civic evangelism. Electioneering, the practical politician would call it, but what we have in mind is something more thoroughgoing and educational. We should try to quicken the conscience and increase the understanding of our communities regarding vital issues which seem to us to lie in the lap of the approaching election. This awakening may come through evangelism by revival—of fervor for civic welfare and righteousness—or by personal and visitation evangelism; but let it come.

Friend Hoover

His Quaker Upbringing Still Determines and Dominates The Central Principles of His Politics and His Economics

BY WILLIAM HARD in *Christian Herald*

IN ATTEMPTING to make an approach toward some sort of reasonably accurate analysis of Herbert Hoover's inward character it is forgivable—and, indeed, it is appropriate and necessary—that I should begin by stating that I do not undertake this effort without at least a little preparation.

I have known Mr. Hoover, in Washington, since 1917. My house is not far from his, and I make bold to regard him as a neighbor. I have been further obliged, as a newspaper and magazine correspondent, to report many of his public activities. I confess that I have not always found myself in agreement with him on public policies. In particular, I have been out of harmony with him—sometimes—on foreign affairs. I am far indeed from deserving to be numbered among those who regard Mr. Hoover as unerringly and automatically and without intermission right.

It may, of course, be that he is always right. I only mean that he has not always seemed so to me. In other words, I speak of him from the standpoint of one who has come to an admiration of him after—and in the midst of—many doubts and disagreements on points of national public action.

My curiosity about him led me finally to making long inquiries into his manner of life before he came to Washington; and out of those inquiries I put together a little biography of him which is devoted not so much to his life's adventures as to the inward compulsions which have produced his outward political behavior.

Such compulsions—good and bad—lofty and low—exist for every public man. What are they in Hoover's case? That is the question to which I would here try to address myself.

Hoover—as we all know—is by birth and training a Quaker. What is not generally fully realized is the degree to which his Quaker upbringing has determined and dominated the central principles of his politics and of his economics. It was bound to do so; because in the essence of his way of thought, Hoover is just as much a Quaker now as in the days of his earliest and most unquestioning boyhood.

Of course, like every other man or woman who is anything more than a congential automaton, Hoover in his youth is said to have had a period of religious internal conflict. This was perhaps particularly the case because of the character of his college studies. He was interested in science. He specialized in science. He was graduated from Leland Stanford Junior University at Palo Alto, California, in 1895, with high honors in a branch of science which was one of the first to bring our Biblical records into skeptical dispute; namely, geology.

The young Hoover found in his own mind both the ancient Quaker attitude and the new scientific attitude toward the origins and destinies of this human earth. At his side, in the person of his wife, from whom in all of his world-wide engineering wanderings he was seldom long parted, there was a mind similarly religious and similarly scientific.

Mrs. Hoover's early religious education was in truth a singularly fitting prelude to her marriage to a man of distinctively Quaker tolerance of denominational differences. Mrs. Hoover's father was an Episcopalian. Other members of his family, however, of his own generation, were members of other Protestant faiths. Arguments used to arise among them as to the induction of children into those faiths. Mrs. Hoover's father, an Iowa banker who ultimately migrated to California, took the view that no child should be committed to a faith before arriving at "the age of reason" and at a matured power of self-commitment.

This emphatically Protestant notion had for its result that Mrs. Hoover—then Miss Lou Henry—never received "confirmation" in the Episcopal Church. She never, that is, became technically an Episcopalian. She was, in fact, sent to Sunday Schools of several different Protestant theological colors, in response to the varying attractions of the characters of the Sunday School teachers concerned. Miss Lou Henry grew up with a lot of experience in religious exercises and duties, but without denominational bonds.

So unconcerned was she—and so equally unconcerned was Herbert Hoover—about inter-denominational controversies that neither of them, at the time of their marriage in Monterey, California, in 1898, saw any problem in the fact that their only known neighbor with authority to pronounce the necessary civil marriage ceremony over them was a civil officer who happened additionally, and in another aspect of his local life, to be a Catholic clergyman. Entirely individualistic and extremely Protestant themselves, they gave not the slightest thought to the religious philosophy, whatever it might be, of the officer who fulfilled the civil forms of their union to each other.

They pursued then without deviation the course of development upon which they were set by their forefathers. With Hoover it was the Quaker "inner light"—guiding every man—with or without benefit of any ordained clergy—an old light complicated now for a moment by the new light of scientific research and revealment. With Mrs. Hoover it was Protestant non-denominationalism accompanied—for her, also—by scientific reflection; for at Stanford University, where she became a freshman when Herbert Hoover was a senior, she gave herself to the same scientific studies that had been his and, in fact, made his acquaintance amid the apparatus of the University's geological laboratories.

Together they faced the reconciliation of scientific truth and religious truth. Mrs. Hoover readily joined herself—denominationally—to her husband's Quakerism. With her father she had lived for a time in a Quaker community in California in the town of Whittier. There she had gone to a school conducted under Quaker auspices. She was familiar with Quaker manners and customs. She immediately and happily embraced the forms—if they can be called forms—of Quaker worship.

She and her husband have continued in those forms—and in the substance behind them—without interruption to this day. They soon found that the "inner light" subordinated for them all new discoveries of science into being only new areas over which the "inner light"—as they believed and believe—was intended to shine. They found no enduring impediment to the religious life in any new truth brought to human knowledge regarding the physical world. Believing profoundly in the existence of an inward guidance toward right, they could test the outcome of that guidance by experience. Experience led them on to a following of the dictates of the Spirit, as simple and as convinced as could have existed among any Quakers at any time.

The Quaker life in a bygone day was indeed more picturesquely presented to the world's eye. It could never have been more essentially lived than by Mr. and Mrs. Hoover. One is struck in them at once by an utter absence of religious ostentation. The old Quaker garb and the old Quaker use of "thee," while adopted for simplicity, were loud-voiced in proclaiming Quakerism. When they are dropped, as in Mr. and Mrs. Hoover's case, they are, the reticence and modesty of the Quaker temper in the world becomes all the more apparent.

At heart Mr. and Mrs. Hoover are immensely proud of the record—both spiritual and material—made by the Quakers in this country and in England. In moments of extremely infrequent confidingness, Mr. Hoover will speak of Quaker valor

under persecution and of the amazing success of Quaker communities in achieving self-support and in maintaining a robust minimum of hardy prosperity under the most adverse economic circumstances. To Mr. Hoover his Quaker origin is a source of unending inspiration—and strength.

Yet ordinarily, as streams of people go through the Hoover home, there is not a word that would suggest any particular religious inclinations or affiliations. There is no mention of going to "meeting." There is no discussion of any church situation or of any church issue. Still less is there any notice of any ecclesiastical controversy. At the necessary times there is simply an almost imperceptible disappearance by the Hoovers—and a sort of surmise among the guests that they have gone to "meeting" down the street.

They in fact go—alternately—in Washington—to two "meetings," one of each branch of the Quaker communions there represented. To the Hoovers, so far as can be generally made out, the two branches are seemingly helpful. No one ever hears them debating the differences involved. Rarely, indeed, does any one ever hear from either of them any religious assertions whatsoever. Their religious life flows on like an underground stream, wholly noiseless so far as its own internal joy or travail is concerned, and showing itself on the surface only in the deeds which the lifted waters from it have nourished.

Some time passes before one notices the specific nature of those deeds and the specific temper that runs through them. It is not too much to say that they illustrate the basic Christian virtue —charity—with extraordinary fidelity. Malice, envy, clamor, wrath and hatred, in act or in word, are singularly absent from the Hoovers' way of life. Washington, being a political capital, is naturally full to its uttermost capacity with gossip, detraction, backbitings, underminings, and counter-underminings. The whole spirit of that sort of thing stops short at the Hoover door.

To an astonishing degree the command "Judge not" seems to be within that household obeyed. Much fame flies about its roof because great humanitarian works are planned within it. Pilgrimages are made to it because Hoover's immense services to human welfare radiate from it. More impressive to me is the general observation by all neighbors that the home scene from which those radiations come is consistent with them, is more than consistent with them, is an inspiring influence in their conception and in their achievement.

Low voices, quiet and unassuming courtesies, kindly and unobstrusive hospitalities, gentleness, considerateness, unassertiveness, unaccusingness, a lack of all concentration on anybody's fall from grace, an atmosphere as of a tacit assumption of the prevalence of the good: those are the qualities of the Hoovers' home life that ultimately reveal its distinctive character in political Washington—a character as straightly derived from Mr. and Mrs. Hoover's early upbringing as it has straightly led to the central principles of Mr. Hoover's politics and economics.

Since Mr. Hoover is so "efficient," it comes to be widely supposed that his projected structure of national economic success starts with diagrams and blueprints and charts and statistics. The truth is that he regards all those things as merely secondary and auxiliary to the competent gaining of our national bread and butter. For the main source of our efficiency and prosperity as a people he looks in a quite different direction. He has stated his theory as to that source by remarking: "If you could take away from our people their mystical confidence that one boy's soul is the equal in rights of any other boy's soul, our whole unique economic success would come clattering down upon our heads in a generation." In other words, the foundation of economic science, the beginning of economic wisdom, the root of economic triumph, lies, in Hoover's judgment, in a certain spiritual conviction.

That is why he talks so endlessly about "equality of opportunity." To him "equality of opportunity" is not merely a right. To him it is not merely a scheme whereby the low can become the high. To him it is not merely a system of upward exits for the advancements of individuals. To him it is the releasing of those individuals toward the making of contributions to the common stock of knowledge and to the common stock of serviceable action. To him, in the end, it is what he has called "The Gigantic Harvest of National Progress." It is to be remarked, accordingly, that his "individualism"—on which he is always uttering sermons and on which he has composed a book—is extremely different from the "individualism" which has such a conversational popularity among certain powerful and predatory people. They mean a system or non-system of "catch-as-catch-can and run-as-you-like and let-the-devil-take-the-hindmost."

Hoover's individualism is a race which is run with rules—with ethical rules. He believes that government should see to it that every boy and girl starts the race with a physical education and with a mental education reasonably fitting him and her for it. He believes that government should then watch over the race to the extent of seeing to it that the contestants are not unfairly tripped, fouled and cheated. He would not, in the name of "individualism," disparage and discourage the work of our federal "regulatory" bodies, such as the Federal Trade Commission, the Interstate Commerce Commission, the Tariff Commission and the Federal Reserve Board. On the contrary, in so far as those bodies prevent unfair practices and help to establish and enlarge a "fair field" for all honest competitors, he regards them as being of immense value to "individualism" itself.

The difference between Hoover and certain reactionary statesmen is that while their "individualism" makes the state a negative thing, Hoover's "individualism" makes the state a positive thing—a thing positively promoting the fair chances and the true and actual freedom of the individual. The difference simultaneously between Hoover and certain radical statesmen is that while they want the state to undertake "regulation" for the prime purpose of directing the individual toward the good, Hoover wants the state to undertake "regulation" for the prime purpose of protecting the individual from the bad—from vicious competition and from unprincipled rivalry—and of then leaving him free to make his own decisions and to accomplish his own achievements. Hoover, in other words, has an abiding ultimate trust in the individual, if only the "fair field" be provided to him.

Behind Herbert and Mrs. Hoover, Herbert Jr., his wife, and Allen.

He is an outright American answer to the materialism and coercivism of Lenin and of Mussolini. It is an answer which he can not change because it is forced upon him by a religious philosophy which is of the very fiber of his being, and which he can not alter. The existence of souls; the equality of souls; the right of equal struggle between their possessors; the right to a "fair field" for the struggle; the necessary issue of the struggle (since it is ethically demanded and ethically conducted) into the wider world, and a higher happiness for all: that is the sum of Hoover's economics and politics, and it is a sum made up of what he conceives to be the spiritual truths.

With him it is conspicuously the case that his spiritual life and his secular life do not fall into separate compartments. It will never be said of him, "He was a good man personally, and it is too bad that he was not so good in his public aspects." He remains a Quaker, intensely, expandingly. He does not understand the "inner light" to be something that sheds its gleams only on what we technically call life's spiritual side. He understands it to be something that guides our feet in any and all directions, and no matter how far we go. He is not a religious man who has an economics and a politics additionally. He is a man whose economics and politics are phases of his religion.

Quakers long ago established a great reputation for being among the most introspective of people and at the same time among the most practical of people. They seemed to aim at equal success in the other world and in this. They seemed equally determined to be spiritual and to be solvent. It is consistent that in Hoover they have produced the man who—among all our public men of our whole history—is the most intimately mingled combination of spirituality and of efficiency. The key to the understanding of the paradox is that it is no paradox. The very genius of Quakerism is that to the Quaker mind the world is not dual. It is not spirituality on the one side and efficiency on the other. To the Quaker mind the world is one, and the soul's lamp is not only the highest guide but the most efficient guide to walking well in it.

Hoover is so constituted—by inheritance and by ingrained training—that he can not undertake any new problem except through consultation with whatever it is inside us which, if listened to, may convey to us some whisper of the infinite will. He was brought up to do it. He will die doing it. It is so familiar to him, so habitual with him, that he can even sometimes smile about it and, as it were, protest against the demandingness of it. I have heard him say:

"A philosophy of rules telling you what to do in given circumstances is a philosophy which you can sometimes escape from; because, if circumstances arise which are not among the given circumstances, then there are no rules, and you can do as you like. But if your people make you believe that the 'Inner Light' would light everything, then you keep trying to expand that 'Light' to cover every new circumstance that happens and every new problem that arises, and you are never through. You keep getting new rules, from inside, all the time."

That whimsical protest of his is also the serious statement of his whole final character as a public man. It is a character which he will display in two superficially contradictory manners. Being a true Quaker, he will make every public decision a religious one. Being a true Quaker, he will never say he is doing so. That is a matter between him and his inward self.

Baltimore Yearly Meeting

Virginia Quarterly Meeting Entertains

Baltimore Yearly Meeting held its 257th annual sessions, September 26 to 30 inclusive, at Black Creek meetinghouse, Sedley, Virginia. This was the first time this Yearly Meeting ever met outside the vicinity of Baltimore; the first Yearly Meeting held at Black Creek since 1784; and the first to be held in Lower Virginia since Virginia Yearly Meeting was laid down in 1844. The holding of these sessions in Lower Virginia has undoubtedly served a double purpose. It has given the membership of the northern part of the Yearly Meeting a larger conception of the possibilities and problems of the meetings that constitute Virginia Quarterly Meeting; while on the other hand, the membership in the southern part have felt the strength and solidarity of Friends from Baltimore, Washington, and other sections of Baltimore Quarterly Meeting.

The meeting convened under a sense of deep sorrow at the recent death of our beloved Presiding Clerk, John R. Cary. The session at which the memorial of his life of service was read, turned itself into a meeting of touching expressions, from a large number of Friends, both of the Yearly Meeting and outside of it. Through them all ran the thought that, while he was absent in the flesh from the sessions to which he had looked forward with so much pleasure, and for which he had planned so well, he was still present in spirit.

It was the sense of the representatives that J. Hoge Ricks, of Richmond, should be appointed to succeed him as Presiding Clerk. The Yearly Meeting was united in approving this recommendation; and the able way in which this responsible place was filled caused all to feel thankful that John Cary's mantle of service had fallen on the shoulders of one so worthy of bearing it, and so able and willing to do so. Lindley D. Clark was continued as Recording Clerk, a place which it seems that no one else was so well fitted as he to fill; and, in the absence of A. Viola Horisberg, Reading Clerk, because of illness in her family, that place was very acceptably filled by Mary H. Raiford, a member of the Corinth Meeting.

Of an unusually large number of representatives, all but four were present. This is believed to be almost a record. In addition to these the house was filled, at nearly every session, by large numbers of other Friends, and friends of Friends. The spirit of unity which pervaded all the sessions was evinced by the presence of a large number of Friends from the Cedar Grove, North Carolina Yearly Meeting; and of ministers and other members from Baptist, Methodist, Christian, and Presbyterian congregations nearby.

James Cannon Jr., bishop of the M. E. Church, South, delivered an address, under the auspices of the Prohibition Committee, on "The Present Crisis." This "political parson" held an audience, estimated at 800, spellbound for nearly an hour and a half; and that in spite of the fact most of them had to stand, the speaker using the porch as a platform; and the night being unusually cold for the time of year. More, he demonstrated to some of our more timid Friends that he could, if the occasion demanded, give a temperate address on Prohibition.

PROMINENT VISITING FRIENDS

Visitors who had acceptable service as members of our own denomination included: D. Elton Trueblood, who conducted the daily devotional periods; Charles O. Whitely, who spoke on "The Field is the World," at the session devoted to Missions, and whose words of counsel and exhortation were very timely on other occasions; President Raymond Binford, who spoke, at the Religious Education session, on "The Friendly Training of Ministers and Members"; O. Herschel Folger, who gave the Peace address, "Warships or Friendships"; and the address to the

Young People's Union on "Young Quakers and Earthquakers"; and President David M. Edwards.

The last named Friend, in exceptionally well chosen words, brought to our minds the language of Jesus, as recorded in John 15: 15, "No longer do I call you servants, for the servant knoweth not what his lord doeth; but I have called you friends; for all things that I have heard of my father I have made known unto you." He showed how that in all the universe of God there is just one reality, and that is God; that the essentials of friendship with God are of very necessity the same as are the essentials of friendship with our fellow men; we must know our friends ,we must believe in them—not a nominal, but a real belief. We must "walk with God," must understand him, as we walk with and understand our fellow men.

The presence of two college presidents convinced Friends that our Society, through the influence of men of their Christian character, is endeavoring to handle its young people wisely, in a day when young people are considered to need so much more handling than formerly; and that the tomorrow of our church will be safe in the hands of men and women who have gotten their training from such men as these.

The business of the Yearly Meeting was handled with the same spirit of unity which marked the inspirational sessions. All the standing committees were reorganized, and in addition two committees were appointed to cooperate with other groups of Friends: One to work with the Park Avenue Yearly Meeting in Baltimore, and the other to work with the Cedar Grove, N. C., Friends, as way may open. Lindley D| Clark was appointed in John R. Cary's stead on the Executive Committee of the Five Years Meeting; Fannie M. Pretlow to take his place on the Mission Board of that body; and G. Cheston Carey as Yearly Meeting trustee in his place. When we recall that he also played a conspicuous part in the work of the Yearly Meeting's committees on Evangelism and Church Extension, and the Permanent Board, it will be seen how big a gap was made in our ranks by his death.

BECAUSE IT OUGHT TO BE

The Yearly Meeting assumed the same quota for the Five Years Meeting as last year. In addition, the burden of raising this sum in monthly installments was very definitely laid on the finance committees of the local meetings. In line with a suggestion of President Binford, it was decided to have the Yearly Meeting's Executive Committee appoint a Superintendent on Friendly Training who shall cooperate with the three regional directors already appointed by the Five Years Meeting. A very strong minute on Prohibition was adopted without a dissenting voice. It pledged our support to all officers, both state and national who believe in the Eighteenth Amendment, "Not only because it is the law, but because it ought to be the law." Throughout all the reports there seemed to be a feeling that there is much room for encouragement; and in the various discussions a sincere desire for a world outlook, and a spirit of true internationalism in handling the various perplexing problems which still confront us.

A Virginia Friend should, perhaps, speak carefully about the taking care of the Yearly Meeting. He may say, however, that each of the four meetings at Black Creek, Somerton, Bethel, and Corinth, assumed responsibility for one day. We felt that our visiting Friends could put up, for a little while, with the kind of fare we have to stand all the time; and while there may not have been twelve very large baskets of fragments left after any day's serving, that at least no one was turned away hungry. Charles Whitely allowed himself to be quoted to this extent: "Southern hospitality was at its best during the Yearly Meeting. Smithfield ham, sweet potatoes and fresh lima beans are splendid for the hungry visitor. But the glad hand and open heart of Virginia Friends which were so graciously given to 'you all' from other parts of Quakerism cannot be excelled elsewhere." At the close of the Saturday evening meal, various other Friends were kind enough to voice similar thoughts.

The final session of the Meeting was transfered to the old Porter Place, in Nansemond County, now the home of J. L. Hare, a descendant of the ninth generation of that pioneer Friend who entertained George Fox in Ninth Month, 1672, and at whose home held a large meeting. A rain for which we had not planned compelled us, at the last moment to transfer to the Somerton meetinghouse nearby. Nathan Pickett gave a brief but very interesting account of Virginia Yearly Meeting, after which Elbert Russell delivered a masterly address on "George Fox, a Pioneer of the Spiritual World." He referred to the hardships Fox had to undergo, because of swamps and woods, and said that, following two days of rain, our swamps and mud would make him feel at home. He expressed the wish that he might feel equally at home in our meetings. Following this, he showed how Fox's greatest discovery in the spiritual world was his learning, from his own experience, that there was "that of God in every man," that this Inner Light, if given full sway, would take out of every human heart the desire to fight, to hold one's brothers as slaves, to allow people of another race or color to starve, or to do anything not prompted by the spirit of Christ. He said that enough food is already raised to feed, enough clothing to clothe, and enough shelter to house, the entire human family, without the invention of a single new process of production; but that, if civilization is to progress, there must be, to match our superb industrial development, an effort to develop those spiritual resources which George Fox discovered.

Hoge Ricks, just before asking Dr. Edwards to dismiss the meeting with prayer, said ,in effect: "We may be living in a low land, physically, but the bringing of Baltimore Yearly Meeting to lower Virginia has meant that, for the past five days we have been elevated to a spiritual table-land; that because of these sessions Virginia Friends have gained a new insight into, and a passion for, the way of George For, which is the way of Christ."

And so the Yearly Meeting ended. The writer asked various Friends to give what seemed to them to be the high spots; but he has decided, from their replies and from his own feelings that Judge Ricks was peculiarly happy in his choice of the words "spiritual table-land"; because all the meetings were on an unusually high spiritual plane. The transfer of the Yearly Meeting to lower Virginia was purely an experiment, this time. Virginia Friends have already begun to hope that the experiment may be repeated at some not too distant date.

SOME NOTES BY THE WAY

David M. Edwards and Charles O. Whitely slipped away early one morning, getting up at four o'clock to visit Jamestown and Yorktown, old historic points of much interest, and returning in record time for the afternoon session.

Lewis Moon was very anxious to find out who was responsible for those two days of rain. At any rate, it started raining just after Herschel Folger arrived and stopped just before he left. Friends may draw their own conclusions. He is anything but a dry speaker, anyway, as those who heard his two splendid addresses will agree.

Elton Trueblood's paraphrase of the passage, "I came not to send peace but a sword," into "I did not come to give you soothing syrup but an electric shock," was very impressive.

Raymond Binford, President of Guilford College, spoke very truly when he said: "We have got to teach our ministers to refuse responsibilities which other members ought to keep for themselves."

President David M. Edwards of Earlham College used in a sermon the story of the three passages of Scripture: "Judas went and hanged himself," "Go thou and do likewise," and "What thou doest, do quickly," to show the danger of careless or indiscriminate reading of the Bible. He further said: "The developments of human friendships take time, not necessarily the lapsing of so many weeks or months, but rather intensity of time. The development of friendship with God also takes that kind of time. Closet prayer means not so much a physical shutting up of oneself as a

(Continued on page 752)

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EDITORIAL COMMENTS

The Absolutist And The Helping Hand

IT REQUIRES greatness of character and keenness of discernment to make a good absolutist. On another page in this issue Bishop Paul Jones deals with some of the problems of absolutism which face the conscientious objector in time of war. This is but one phase of the general situation as it presents itself to the ardent and thoroughgoing pacifist, whether in time of war or in time of peace. Envisaging a warless world, resting upon the pure principles of peace and goodwill, the absolutist sets a definite goal before him and is impatient of all part-way measures which savor to him of opportunism. On the other hand, there are multitudes of sincere people, who, without taking the absolutist position, are nevertheless working, as they see it, toward the same goal. Is the absolutist to hold aloof in a spirit of disdain and non-cooperation? It is a big question to which a categorical answer is impossible. The individual conscience of the absolutist is entirely sovereign and must render its own decision. However, there are general principles which we believe may be adopted by zealous workers for peace. Where no fundamental principle is violated we believe there should be sympathetic cooperation toward common ends. There is clearly at this time a growing movement for promoting various projects that make for goodwill and understanding, at home and abroad. This movement is backed by thousands of people who are not pacifists, in the real sense, but who have a real concern for bringing in a better day. Without lowering the standard of our absolutist ideal it is certainly the part of pacifists to lend a helping hand. Another problem presents itself in our attitude toward world organizations for peace, such as the World Court and the League of Nations. In the League, particularly, certain policies are involved which thoroughgoing pacifists cannot endorse and which indeed seem to some violate the fundamental principles of peace. Does it follow, therefore, that we should be continually critcizing the League for its faults, failing to recognize and appreciate the positive contributions which it is steadily making toward better international relations? Criticism should at least be tempered with sympathy. In failing to credit actual accomplishment, though not achieved by our absolutist plan, do we not in a large way deny ourselves the right to be heard in the peace councils of the world?

Our School Children As Ambassadors

WORLD Friendship Among Children! The national Committee bearing that slogan as its name is surely making for permanent world peace. Its work is correct in theory and is quickly proving its effectiveness in practice. The Committee's first project involved the sending of good will dolls by American children to the children of Japan. It was a beautiful gesture which took on international significance, the pleasant aftermath of which is still felt. And now we are getting enthusiastic reports from the Committee's second project wherein the school children of this country sent Friendship School Bags to the children of Mexico. The Mexicans are enthusiastic, as well as the Japanese, over these expressions of good will from the children and young people of the United States. The official presentation took place in Mexico City on September 15, when 25,000 school bags were publicly presented. We are told that the welcome in the great stadium was extraordinarily colorful and enthusiastic. President Calles himself made the first presentation, one Friendship Bag to a Mexican girl and one to a Mexican boy. Mexican bands played the Star Spangled Banner, American flags were waving and the packed crowds stood and cheered and cheered. An old American resident declared that he had never before seen such popular goodwill expressed towards the United States. A course in international Friendship has already been made a regular part of the curriculum of the primary schools of Mexico, due entirely, according to the Mexican Minister of Education, to this friendship project from the United States. One Mexican teacher told Mrs. Jeanette Emrich, Secretary of the American Committee, who was present at the presentation, that they "are now studying about the United States, its history, its accomplishments, its people, and all in a friendly way." "This," she said, "is a new thing and strange but we are happy in doing it." Another teacher said, "We have heard a great deal about our enemies in the United States, but we had not heard about the friends we have there." What more need be said? In a real way little children are leading the nations. The Committee announces that this friendship project is not yet completed, but is to be continued until December 5. It hopes by that time that at least 10,000 more Friendship Bags may be sent to Mexico so that each class of thirty children instead of fifty, as at present, may have one bag. The address of the Committee is 289 Fourth Avenue, New York City.

It Seems to Be In Their Blood!

FEW MEN in recent years have made so great and distinctive a contribution to peace between nations as has Dwight W. Morrow, our ambassador to Mexico. In view of the friendly understanding existing today between the two neighbor republics, the situation which existed hardly more than a year ago seems now like a bad dream of unreality. The change was wrought by a new and sympathetic approach. No one accuses Mr. Morrow of having been faithless to this country's interests. Indeed, he the better conserved its highest interests by his thoroughgoing friendliness to Mexico. His work as ambassador was greatly aided by the visit of America's unofficial ambassador of good will. It was a great stroke on the part of Mr. Morrow to get Charles Lindbergh to wing his way to the Mexican capital and into the hearts of the Mexican people. And now we have another venture in good will being made, in the old world this time, by a Lindbergh and a Morrow. On September 8, Mrs. Charles A. Lind-

bergh, mother of the flying ambassador, sailed for Constantinople where she has accepted an appointment as visiting Professor of Chemistry at the Constantinople Woman's College. Her approach to the problem and her dominating motive are well expressed in the significant sentence: "Since the whole idea is one of good will, the year should prove a profitable one." But, she did not go singlehanded. In this instance the order was reversed, a Lindbergh going after a Morrow. In brief she recruited Miss Alice Morrow, a veteran educator and sister of Ambassador Dwight W. Morrow, whom she induced to accompany her to Constantinople to act as hostess at the College during the winter. In this capacity Miss Morrow will make a contribution by assisting in the entertainment of visitors and by developing friendly contacts in the city of Constantinople. So here's to the Morrows and the Lindberghs! May their distinguished examples encourage the rest of us to follow on.

Will China Become Militarized?

THE statements made by a Chinese student after he had received his education in the United States is significant of the changed attitude among the thinkers in China: "By my one year's stay in the International House, New York City, I have been pretty well shaped into an international citizen. But from now on I wish to declare openly to my foreign friends that I am going to be a patriotic citizen of China and never of the world. I have seen and learned enough about those foreigners here. Why should we foolishly present a piece of goodwill to the wild beasts of the jungle? Naturally they could not very well distinguish the black from the white. What they were after was food, pure food to fatten themselves and nothing else. In order to make them friendly, if not obedient, we have got to apply weapons which could easily overcome their physical strength. I believe that is how we are going to fight the good fight later on. In order to prepare myself for the revenge, which is sure to come in the next decade or so, I will pledge my loyalty to my beloved China; I will take up arms whenever duty calls; I will sow the seeds of hatred and revenge for the Japanese among the future generations in this country; I will sever all correspondences with my Japanese friends in the world; I will never patronize Japanese business. I am glad that the world of hypocrisy has at last made me a better and stronger man." The *World Tomorrow* in its October issue, in commenting upon this statement, says: "Bold handwriting appears on the wall. Let the imperialist nations read and take warning. China's millions are going to get free. If the Great Powers are wise they will proceed rapidly with the restoration of China's autonomy and independence. If they refuse or procrastinate, they will be confronted within two or three decades with an infuriated and armed nation of three hundred million people."

America's Tenth Man

THE Commission on Interracial Cooperation is offering to high school students three cash prizes of $50, $30, and $20 respectively for the best papers on "America's Tenth Man" submitted before March 1, 1929. All high school and junior high school students are eligible to compete. The subject is based on the proportion of Negroes to the total population of the United States; viz., one in ten, and it is hoped that the study of the Negroes' part in American life and culture may promote better relations between the black and white races through an improved mutual understanding of each other. The American Friends Service Committee urges Friends throughout the country to promote this contest in their local high schools. Further information and a sixteen-page pamphlet may be obtained without charge from Mr. R. B. Eleazer, 409 Palmer Building, Atlanta, Georgia. The American Friends Service Committee has at 20 South Twelfth Street, Philadelphia, a collection of books dealing with this subject, which are available to borrowers willing to pay the return postage on the books.

Passing of a Great Peace Leader

DR. JOSEF POLAK, President of the Polish Peace Society, died in Warsaw, Poland, on August 8 in his seventy-first year. Dr. Polak had been the leading person in Peace Circles in Poland for many years. During the war the Peace Movement in that country suffered, as it did in all other European countries, but even during this time he was busy keeping the slender thread from breaking entirely. After the war and with the establishment of a Polish State he continued his work. This now was more effective because of the high esteem in which he was held by his own people as a result of his services in combating malaria. Dr. Polak was one of the enthusiastic supporters of the Friends' work toward a better understanding between the German and the Polish peoples. He was present at all of the Conferences which were held with the exception of the first one held in Danzig. He recognized the importance of the movement for Peace among the youth and was looked up to by them in this work. His has been a life rich in experience in good work.

Armistice Day in Australia

FRIENDS in the Antipodes seem to be pressing on with their work for peace and disarmament, particularly in regard to demonstrations on the tenth anniversary of Armistice Day. John B. Howie, of Melbourne, tells of the "World Disarmament Movement" they have formed. Those associated with it, as active members of the committee, include an ex-Postmaster General, Trade Union secretaries, clergy and university professors. They ask all who support them by word and deed to regard the work as "a joyous adventure for God and humanity, worthy of their utmost effort."

SONNET

BY MARY HOXIE JONES

Somehow the spring I cannot bear to lose,
Seeing it melt to summer sometimes grows
Too sad indeed. How very brief the rose,
And lilacs do not live through many dews.
And slowly, swiftly, suddenly there comes
A different smell, a mellowness of light,
And swaying on their splendid stalks, the white
And yellow balls of great chrysanthemums.
These are the final output of the year,
After their blooming has been nipped by frost
There is no hope of any blossoming.
Only the dropping of the leaves I hear,
Yet as a child who hunts for something lost,
I shall keep groping for another spring.

The Messenger of Peace

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SHOULD WE BIND UP THE WOUNDS?

BY PAUL JONES

Secretary of the Fellowship of Reconciliation

A GREAT war is on. Every newspaper is using its biggest headlines in reporting the military operations, the activities of the enemy, and also the rumors that drift in, whipping up frenzied interest in the struggle. Loans are being sought with every device of modern propaganda employed to get every cent from everybody. Business has been put on the war basis and people are urged to curtail consumption. Every public gathering has its patriotic exhorter. Colleges, churches, schools and clubs are lending their machinery to the building of supporting public opinion; and with it all there is an accumulating bitterness and contempt not only towards those who oppose the undertaking, but as well toward those who seem to be lukewarm towards it.

That is a pale picture of an hysteria ridden country in war time, when everyone must be in the thick of the great moral crusade or at least give the impression that he is, unless he wishes to feel the heavy hand of public disapproval. It is necessary to visualize some such picture, however, before attempting to discuss the question of Red Cross work from the point of view of a Christian objector to war, for the question is not an academic one, but only has a meaning in respect to such a war situation.

I.

Well, here is Theophilus. As a Christian he feels that he cannot take part in an enterprise which is such a repudiation of the gospel of love. It is not a mere aversion to killing on his part. He has that, of course; but he believes that the whole method of war involves a denial of God as a loving father, that is a denial of the moral responsibility of those engaged in it and that is in its essence the opposite of the Christian method of overcoming evil with good. Consequently Theophilus is perfectly clear in his mind that he can neither enlist nor accept service under the draft. To do so would be to prove false to his deepest instincts.

Theophilus has not solved his problem, however. Being sensitive to the moral problems almost inevitably means that he will be sensitive to the vast tide of suffering that accompanies war. Ought he not to take some part in alleviating that suffering, and ought he not to do it in a position that involves some risk comparable with that of those in war service, just to make clear that there is no cowardice in the position he has taken?

He consults his friends about it and gets a great deal of valuable but contradictory advice. One person immediately says that if he hates war with all its violation of the Christian attitude of life he ought to do his part to mitigate the suffering it causes. Is he willing by refusing ambulance service to increase the privations of the young fellows who perhaps unwillingly have been caught by the war machine? Such an attitude, it is pointed out, would mark him not as conscientious but as callous. That does not bother Theophilus much, however, for he figures that had the men been more profoundly unwilling they might have stayed out as he was doing, and shared the risk that he was running from the madness of the populace. Another person tells him that in Red Cross work he will simply be patching up men to go back into war and that he might just as well be training a squad of raw recruits back home; either work would equally well serve the army's need for replacements. Theophilus counters that by saying that he is faced by compromises in any case, for if he stays at home and tends to his business—if he is allowed to—he releases someone for active service, and the same is true even if he goes into some difficult piece of humanitarian work at home; that will release some nurse or doctor to go to the front.

II.

Other friends—those who have no difficulty with the war problem—tell him that consistency is a virtue of small minds and that having registered his fundamental objection to war the thing to do is to show his spirit by engaging in dangerous and much needed relief work. That will gain him the respect of those who differ and he will have a much better chance to win them to his point of view than if he merely held aloof. That worries Theophilus, for he is not a fanatic, and he knows that he cannot completely avoid some sort of participation in the struggle as long as he does some public business or pays taxes. And he does want to make his influence count for the way of peace just as far as possible.

Theophilus feels that he will have to analyze the matter more deeply. The problem evidently is not merely that of the humanitarian value of the Red Cross work, for it is tied up inextricably with the war enterprise. Nor does the choice of doing that work with a voluntary civilian or religious organization as contrasted with having a semi-official commission from the government in the Red Cross relieve him, for he finds that his militaristic friends will be satisfied so long as he gets into some sort of war work, no matter under what auspices, and that gives him pause.

So Theophilus begins to analyze himself. Just what motives are pushing him? Is he really mainly concerned with the relief of suffering, or he is unconsciously rationalizing the situation so as to avoid as much as possible of the opprobrium which his refusal of direct service will bring? And then he asks himself whether his militaristic friends really are as anxious for him to preserve his influence as they are to get him into the war service, even through a back door? And that brings him back to his starting point. If the fundamental thing that has got him into this dilemma is feeling that the whole way of war is the wrong way, for himself, for his country and for humanity, would not he make his witness against it most strongly if he divorces himself from it in every way within his power?

Here some partial conclusions emerge for him. He recognizes that he has no business to seek immunity for himself by going into relief work, if that is going to becloud his testimony against war in the eyes of those who approve of war. At the same time he feels that he must be ready to sacrifice the appearance of personal consistency, if by taking up the relief work he would really be advancing the principles of love and mercy for which he stands.

And then another drive for the Red Cross comes on, and people are urged to give until it hurts, on the ground that the Red Cross is the greatest agency for upholding the morale of the men in the army. It would increase their fighting strength for they would know that no matter what might happen they would be taken care of. With that appeal Theophilus's doubts vanish, for he then sees the Red Cross in truer perspective. He sees it as a perfectly good thing in itself but requisitioned into becoming an essential part of the war machine, which he abhors. He thinks of it as like the commissary department, that it is a perfectly worthy thing to feed and clothe those who need such ministrations, but when that service is part of the effective strength of the army, it is not for him to do.

III.

Out of all this speculation, Theophilus comes to one conclusion that serves as a touchstone in estimating what he can do and what he must avoid if he is going to keep fairly clear on his major stand. He notes the way in which, the country over, everything is being estimated in terms of the war. Whatever is said or done puts one either with the majority or the opposition. Indeed the terms are more sharply drawn, for the issue is between loyalty and

disloyalty, between patriots and pacifists. And since the majority, the loyal and the patriots, have taken the war side, Theophilus reaches the conclusion that what they approve in regard to war is likely to be the wrong thing for him. Since their sincere aim is to get everyone into it and his is to get everyone out of it, there cannot be common agreement as to the values involved, and he will have to go his own way divorcing himself as far as possible from everything that could be construed as aid to the war enterprise.

Theophilus, therefore, puts the thing like this: Since in war ordinary values are set aside and everything is judged as to whether it advances the war cause or not, let that be the criterion. If the buying of bonds or war-savings stamps or Red Cross work or any other form of war support or activity, no matter how innocuous or humanitarian, is made a test of one's loyalty to the war cause, it is, by the same token, a test of one's disloyalty to the way of love. And there he rests his case.

Theophilus does not feel that he has achieved consistency, and does not expect to, but he has at least freed himself from the stigma of having purchased immunity from the patrioteers by the dubious process of rationalizing his humanitarian motives. Nor has Theophilus determined what he will do beyond raising a voice in the wilderness and trying to preserve an oasis of love in a desert of hate. He is inclined to believe, however, that that is a man-sized job.

RUSSIAN REVOLUTION AND CONDITION OF WORKERS

BY PAUL H. DOUGLAS

Economic Advisor to the unofficial American Trade Union Delegation to Russia, 1927

IT IS commonly believed that the Communist Party has been able to maintain itself in power in Russia during the last eleven years because it has terrorized all who have sought to overthrow it. That terror has played its part is obvious. It was used against the Communists by the White Armies and the Communists on their part have never concealed their belief in its efficacy as a means of overpowering opposition.

But it would be a great mistake to conclude that the Communist regime owes its present position of dominance solely or even principally to terror. From my observations in Russia, I am convinced that the industrial workers of the cities are firmly convinced that the Communists are not only trying to improve their conditions of life but they have in fact done so.

Let us first consider the question of wages. In 1913, the average monthly earnings of the two and a half million factory workers were, according to the census taken by the Czarist government, 25 roubles a month. By the summer of 1927, the average for this same group was 63 gold roubles, or an increase of 152 percent. The relative increase for the million railway workers was less, amounting to 87 percent, but the gain for the two groups taken as a whole was 126 percent. Now, the cost of living as shown for forty commodities including food, clothing, and housing in over two hundred cities was almost precisely 100 percent more than it had been in 1913. Dividing the relative increase in money wages by the relative increase in living costs, we find, therefore, that the purchasing power of the monthly pay envelope was 13 percent higher in the early summer of 1927 than it had been in 1913.

There are, however, still further economic gains which the Russian workers have secured. Nearly nine million are protected by the system of social insurance against interruptions in income. The costs of this system are in turn entirely borne by the state trusts and other employers. Thus if a worker is prevented from working because of illness or accident, he is paid full wages beginning with the first day of disability. It is immaterial whether or not he was disabled from an industrial, or a non-industrial cause since, in either case, he suffers absolutely no deduction from his earnings and has no waiting period imposed upon him. Furthermore he receives free medical attention while disabled and unlike the British Health Insurance system, this includes free attention for his family as well as for himself and the services of specialists such as surgeons, dentists and oculists as well as those of a general practitioner.

It might naturally be expected that such liberal provisions would lead to a great deal of feigned illness, but a careful examination of the Russian statistics shows that the average annual number of days of disability per insured person has been slightly less than eight and three-quarters. This is nearly three days less than the German average and certainly is no more than the British average, although in both of these countries only a portion of the average earnings are paid as benefits and short waiting periods are required. The Russian system cannot, therefore, be said to have caused thus far any widespread malingering.

Allowances are also given to those who are permanently disabled which vary in amount according to the severity of the disability and whether or not it had an industrial origin. Allowances are also given to the families of deceased wage-earners who are left in need. Unemployment benefits are provided for those who have previously been employed in industry for stated periods of time. This prior period of employment is required to prevent the system from being swamped with peasants leaving the country for the cities.

Women are given special protection. Those who are employed are given two months' leave with full pay before childbirth and an equal period subsequently, while birth and nursing allowances are also given if the child is brought for examination to an infant welfare station where the mother is offered advice.

The costs of maintaining this system are, as stated, borne entirely by industry and amounted in 1926-27 to 13 per cent of the payroll. After deducting administrative costs, social insurance constituted an addition of 12.5 per cent to the average real income of the workers. None of this existed before the Communist regime except a partial payment for industrial injuries.

Nor is this all. Twenty per cent of the wage-earners are given free rent, water, light ,and fuel. Since these items amounted in turn to approximately 20 per cent of the workers' pre-war budget ,the average gain for the workers as a whole is 4 per cent. There must also be included the two weeks' vacation with pay which is the privilege of all workers and which in the case of those employed at hard and disagreeable jobs is lengthened to a month. This amounts to a further gain of nearly 5 per cent. Finally, there are such imponderables as the services given to the workers by the rest homes, sanitoria, increased appropriations for health, education, etc.

Taking all of these items together, it is therefore safe to estimate that the industrial workers were from 30 to 35 per cent better off in the summer of 1927 than they had been for fourteen years previously. During the last year there has been a further slight improvement in their condition.

It should, of course, be realized that the absolute level of real wages in Russia is still low, amounting to approximately only one-half the level of Great Britain and one-third that of the United States. But the important part to bear in mind is that wages in Russia always have been low and that in terms of these past conditions, the Communist regime has begun to pay substantial dividends to the workers.

This improvement has been accompanied

by a reduction in the length of the working day. In 1913 the general average was approximately 10 hours. The Communists replaced this by the eight hour day and forty-six hour week, with still shorter hours in especially trying occupations, such as coal-mining where the workers work only six hours. A general seven hour day has been promised to the workers for the future, and this has already been put into effect in a few textile mills. The number of hours worked has, therefore, decreased by approximately 25 per cent. This extra free time has furnished the basis for the extraordinary development of physical sports which has taken place, while it means that in terms of real hourly earnings, there has been an advance of approximately sixty per cent.

This remarkable improvement of working conditions has been made possible by at least three forces: (1) The increase in physical output per worker which was approximately 5 per cent more in 1926-27 than in 1913. The widespread introduction of piece-rates, the reinvestment of new capital, the systematic planning of production, and the enthusiastic determination to succeed have all contributed to this improvement. (2) The elimination of most luxuries so that the energies of industry are turned towards the production of necessities. This change in the direction of the output would permit the real wages of the workers to advance even though the total value of industry were to remain constant. (3) The increase in the exchange value of a unit of manufactured goods. The prices of farm products have not advanced as rapidly as have those of manufactured goods. Consequently, a yard of cloth and a pound of steel exchange for more wheat and rye than before. This has permitted the standard of life of the city worker to advance by more than the increase in his own physical productivity.

Although the exchange value of a unit of farm products has diminished, it is probable that the Russian peasant is at least no worse off than he was before the war, since he has also eliminated the landlord and, therefore, can keep more of his bushels of grain for himself. It is, however, true that it has been the industrial workers who have made most of the gains which have resulted from the revolution. This has in turn caused larger numbers of peasants to leave the country and to go to towns in the hope of enjoying some of these advantages and hence has flooded the towns with large numbers of the unemployed.

Finally, the Russian revolution has given at least greater economic freedom to the workers. They cannot be discharged without the consent of the shop committee which they in turn elect and even then they can appeal to the Commissariat of Labor, which is controlled by the trade unions. They are, moreover, given a voice both in criticizing the conduct of industry and in making plans for its improvement. They, therefore, do not in practice greatly object to being deprived of the political opportunity of voting for capitalist parties which would probably remove these economic opportunities which have been accorded them.

The socialistic system in Russia is therefore not breaking down of its own weight but is instead gaining ground. A new test is therefore imposed upon those who live under different economic systems as to whether they are willing that this experiment should continue to be worked out in relative peace or whether, like the Allied governments from 1918 to 1921, they will attempt to destroy it. If an attempt is made to destroy it, the result may well be not only a bloody foreign war, but revolution in the attacking countries. A degree of economic tolerance which will permit each nation to make those experiments which it deems best is, on the other hand, sadly needed for the peace of the world.

For a more complete treatment of this subject, see the essays in "Soviet Russia in the Second Decade"—John Day Company, New York, 1928.

SIGNIFICANT EVENTS OF THE MONTH

BY JOHN O'H. HARTE

(August 16-September 15, 1928)

THE signing of the Multilateral Treaty Renouncing War as an instrument of National Policy was undoubtedly the outstanding event of the month. On August 27th, 1928 the representatives of fifteen nations gathered together in Paris and affixed their signatures to the Pact of Paris—as the new Treaty is now known. These fifteen nations were: Germany, United States, Belgium, France, Great Britain and Northern Ireland and all parts of the British Empire outside the League of Nations, Canada, Australia, New Zealand, Union of South Africa, Irish Free State, India, Italy, Japan and Czechoslovakia. By September 15th the adhering Powers had increased to eighteen by the addition of Peru, Liberia and Rumania. On the same date 32 other nations had signified their intention to adhere to the Pact.

The Ninth Assembly of the League of Nations (in session at this writing) and the Fifty-first session of the League Council have earned for themselves a place in history. Among the notables present at Geneva were Chancellor Mueller (of the German Reich) and M. Aristide Briand (French Foreign Minister). On September 5th Herr Mueller had conversations with M. Briand concerning the Rhineland occupation and evacuation. Little progress was made, M. Briand pleading that the debt question could not be considered until after the American elections. On September 7th, however, the German Chancellor carried the matter to the floor of the League Assembly asserting that (1) because Germany is disarmed the Allies are morally bound to disarm; (2) because Germany is fulfilling her obligations under the Versailles Treaty, she should be rewarded by early evacuation of the Rhineland; (3) and that while M. Briand says a great deal about Peace and Concord, in reality he does very little, and the French and British troops are still on the Rhine.

On September 10th, M. Briand asserted before the League that Germany had not completely disarmed and has 100,000 men with considerable man-power in reserve; that behind these German resources in men and industrial efficiency was Soviet Russia, and Russia has increased its military establishment while other nations have disarmed; that Germany and Austria must not consider a union; that Great Britain and France are working towards disarmament and that there are no secret clauses in the Anglo-French Naval Accord. This speech created a *furore* in Germany, and was severely criticized in Liberal quarters in England, and by the Left in France. However, it did have the full approval of the French Right. Fearful that he had said too much, M. Briand summoned together the press representatives the very evening of his speech and told them that now would be a good time to consider Rhineland evacuation.

Accordingly, the very next day, Chancellor Mueller, Aristide Briand, Lord Cushendun and representatives of Italy and Belgium considered the Rhineland question. Out of the conversations emerged these suggestions: (1) Evacuation of the Rhineland, and creation of a "Commission of Conciliation" to supervise the area vacated. This Commission to expire in 1935. (2) Compensation to be paid by Germany as approved by a Committee of Financial Experts. This discussion reopens the whole matter of war debts and reparations and its consequences are awaited with interest.

Costa Rica asked the League Council to

"interpret" the Monroe Doctrine, and was politely referred to the United States. The Council of the League, however, favored an insertion in the reply to the effect that Article 21 of the Covenant, which mentions the Monroe Doctrine, contains no obligations for the Latin-American members of the League which does not equally apply to all other members. The "Optants" question between Hungary and Rumania was again postponed, as was the Vilna question between Lithuania and Poland. Mandates were considered, and Great Britain was criticized for its agreement with the Emir of Transjordania, as it apparently relegated power of legislation and administration to the Emir. Lord Cushendun said that Great Britain regarded herself as responsible for the application in Transjordania of the Palestine Mandate, and accordingly the criticism was removed. Spain, Venezuela and Persia were elected to 3-year terms on the League Council.

The Naval Accord between Great Britain and France continues to attract the interest of the World. The terms have not been published but it is understood that France now agrees to limit cruisers and submarines according to classes and not according to total tonnage. To win this French compromise, Great Britain has agreed to support France in that it will not oppose the French demand that trained reserves shall not be limited. During the month the existence of the Naval Accord has been repeatedly denied by British officials. In Paris its existence has never been denied. President Coolidge declares that it is a matter for France and Great Britain alone, and if they are able to agree, then he is very glad. On the other hand, news from Washington indicates that American opinion is not favorable towards the Naval Accord, and that if the United States is asked to enter a new Naval Conference on the basis of this agreement it will not be able to approve. The British contend that Cruisers should be divided into two classes: 10,000 tons, and smaller cruisers. Great Britain would build up to parity with America on the 10,000 ton cruisers, and America might build up to parity with Great Britain on the smaller cruisers. But as America has no use for small cruisers it is obvious that this Naval Accord is indeed an accord between France and Great Britain but does not please America. In Germany there has been considerable resentment at the agreement, and once again Germany is turning towards Soviet Russia and has re-opened commercial negotiations. When Mr. Kellogg visited Paris to sign the Pact of Paris he ignored Great Britain and instead spent five days in the Irish Free State. As observors well know, certain of the British dominions are becoming more pro-American than they are pro-English; especially Canada, South Africa, India and the Irish Free State. This is a significant development.

The month in Mexico saw the continuation of Peace despite the recent assassination of General Obregon. President Calles has refused to consider the Presidency for another term, even as Provisional President, and points out that the country must now learn to grow away from military government to democratic rule. Emilio Portes Gil, Minister of the of the Interior, is favored as Provisional President.

On August 17th Red Mongolian Cavalry cut the Chinese Eastern Railway in Western Manchuria and for a few days scared Chinese Nationalists and foreign observers into thoughts of another international crisis. On August 29th the Shanghai Municipal Bureau ordered the Intelligence Bureau of the Nationalist Government's Ministry of Foreign Affairs to move outside the International Settlement or to cease functioning. By September 4th the Bureau was again functioning. Relations with Japan are improving and on August 17th Baron Hayash thought fit to say that "It is not union with a truly unified China that Japan has warned Manchuria against but embroilment with one faction involving the risk that Manchuria might be drawn into a civil war." The Minseito (Opposition) which has opposed the Tanaka Chinese Policy has become disintegrated with the result that Premier Tanaka has now a relatively free hand to pursue his own policies.

There have been interesting developments in Russia during the past month. The first months of the present year showed a large increase in production due to capital investment and rationalization. In June the production fell 6 percent compared with May, however, and a further 19 per cent in July. Soviet papers assert that since the Shahkta Trial the workers are becoming increasingly critical of the management and because of this the discipline of the workers is becoming lower, due also to the fact that suggestions they make from time to time to the management in production conferences are left unexecuted. Production of labor, however, increased 14 per cent, and costs fell 5 percent as compared with last year. The Soviet complaint is, however, that the increase and decrease has not gone far enough, as according to their plans production should have increased by 17 percent and costs decreased by 6 percent. The Consumers' Corporation in the first 9 months of the year increased its turnover by three billion rubles, or 44 per cent more than the corresponding period last year. Its capital increased by 67,000,000 rubles or 88 percent. The number of shareholders is now 20,000. On September 15th the Soviet Government announced that it intended broadening its policy of granting concessions to foreigners in industry, agriculture and commerce. At present there are 97 foreign concessions; five fewer than in 1926. Of the 97, 24 are manufacturing; 28 for technical assistance; 16 for mining and eight for trading, four for lumber. Germany leads with 31; the United States had 14, England has 10, Japan has seven, and France has six.

In the United States, on August 16th the Department of Commerce announced that export trade with the Orient had declined by $61,048,000, or eight percent. Imports dropped from $2,127,482,000 to $1,976,102,000 or 7 percent—a decline of $151,380,000. On September 5th the Department announced that for the fiscal year of 1927-1928 the export trade (total for all countries) was $4,877,000,000, while imports reached a total of $4,146,000,000. Exports declined 1.8 percent with the preceding year, and imports 2.5 percent. On September 12th Secretary of the Navy Curtis D. Wilbur announces that the Department of the Navy had not modified its proposals for naval construction. These proposals call for construction of 16 vessels at a cost of $274,000,000. The cost of the 15 cruisers was estimated at $17,000,000 each, and the aircraft carrier $19,000,000. On September 13th, President Coolidge recognized Ahmed Zogu as "King of the Albanians."

On September 10th, Hon. Charles Evans Hughes was elected as Judge of the Permanent Court of International Justice (World Court).

INTERNATIONAL NOTES

(Reports from International Organizations)

AUGUST and September are never very interesting months in the international organization world. Secretaries and staffs are on their vacations, and little aggressive work is accomplished until the latter part of September. Despite this fact the following reports that we publish will show that at least some of the organizations maintain their interest and activity during the "dog days."

THE CENTRAL BUREAU FOR RELIEF OF THE EVANGELICAL CHURCHES OF EUROPE (287 Fourth Avenue, New York City) is an international and interdenominational organization. Its purpose is to furnish assistance to those European churches whose finances and programs have been disrupted as a result of the War and post-War con-

ditions. Its funds are secured by contributions. It has recently brought to a successful conclusion a piece of relief work in Cieszyn, Polish Silesia. Five years ago the population in that district was harried and torn by the War and by the subsequent unrest, both political and social. Terrorism ruled the countryside. Abandoned children roamed the streets. An institution was founded by Dr. Kulisz to assist these people, and this institution has been supported financially by the Bureau, through its contributors.

THE CHICAGO COUNCIL ON FOREIGN RELATIONS (140 S. Dearborn Street, Chicago, Ill.) publishes a semi-monthly news bulletin—*Foreign Notes*—which supplies its members with brief and reliable comment on current world affairs. The annual subscription to this bulletin is 50c. The Council has begun the publication of a series of books entitled "American Policies Abroad." The first volume—MEXICO—may be bought of all book dealers for $1.50. It is published by the University of Chicago Press.

THE COMMITTEE ON COOPERATION IN LATIN AMERICA (419 Fourth Avenue, New York City) draws attention to the withdrawal of Brazil from the League of Nations and the recent number of public criticisms of the Pan American Union. In spite of the huge sums being spent by the Pan American Union, the Carnegie Foundation, etc., in the midst of one of the banquets furnished so frequently for promoting such friendship, Sr. Soto Hall, the delegate of the Buenos Aires LA PRESNA to the Pan American Journalist Conference, said:

"Pan Americanism today, sad to say, up to the present time is the weakest and the least frank, in spite of the efforts of so many men of good will and the important organizations that are struggling to maintain it. Its vacillation is easily explained. It sprung up artificially, it has come to life like a child born out of its time that is nourished in an incubator. It has developed in an atmosphere which lacks confidence on one side and knowledge on the other."

On the other hand, the past year has witnessed considerable progress in the work which the Committee has as its center of interest. In Mexico conditions between Church and State continue to improve. The first building erected as the headquarters of cooperative enterprises in any Latin American land was recently opened at Ponce, Porto Rico, where the offices of the Evangelical Union are located. Union theological seminaries are progressing.

THE COMMITTEE ON INTERNATIONAL JUSTICE AND GOODWILL OF THE FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA (105 E. 22nd Street, New York City) reports that the Commission is centering its fall campaign on the importance of mobilizing popular opinion in support of the Kellogg Treaty. An Armistice folder, with a Memorial, and with space for signatures enclosed, together with a four weeks' Study Course have been prepared. Mr. Van Kirk of the Commission spent the summer visiting Europe where he attended numerous conferences, among them the World Youth Peace Congress at Eerde, Holland; the World Alliance meeting and the Continuation Meeting of the Stockholm Conference on Life and Work, both at Prague. Mr. Van Kirk also visited Geneva, and England.

THE FELLOWSHIP OF RECONCILIATION (383 Bible House, Astor Place, New York City) held its annual conference at Camp Wocolona, Monroe, N. Y. The main purpose of this conference, held September 13-18, was to have qualified speakers challenge the pacifist point of view of the Fellowship. That happened in some degree, but in addition, one speaker challenged the psychological validity of the complete stand against war; another questioned the religious basis of the group, and some Communists challenged everything. About 175 people attended during the four days.

THE FOREIGN POLICY ASSOCIATION (18 East 41st Street, New York City) reports that the Research Department has just completed a new book: *Europe. A History of Ten Years.* It is being published by the Macmillan Company. The Research Director, Raymond Leslie Buell, led the stimulating discussions on African problems at four Round Table gatherings at the recent Williamstown Institute of Politics. About the same time the Research Department published an *Information Service* report on "The Race Problem in South Africa," a survey of the relationship between the white, who hold economic and political supremacy in South Africa, and the native who out-number the whites and who seek a more satisfactory balance of power.

THE WOMEN'S PEACE SOCIETY (20 Vesey Street, New York City) reports that the Secretary, Mrs. Gray, gave two special talks over WEAF: "Free Trade as an Adjunct to World Peace," and "The Constitution—Rights and Duties of a Citizen." Meetings were held in Wall Street, Union Square, Columbus Circle and Besonhurst to celebrate Kellogg Treaty Day. The metropolitan press, and this includes national newspapers such as *The New York Times,* gave considerable publicity to the meetings.

THE NATIONAL COUNCIL FOR PREVENTION OF WAR (532 Seventeenth Street, N. W., Washington, D. C.) reports that Dr. L. L. Wirst, Western Secretary, with headquarters in San Francisco, visited Idaho, Oregon and Washington this summer and succeeded in organizing an Idaho State Council for Prevention of War, with fourteen local councils. He secured over 1,000 new subscriptions to the monthly *News Bulletin.*

Mr. J. H. Taylor, another staff member, found a welcome among the members of the National Grange in Oregon and Washington where he has been speaking daily. The Grange in Washington is sponsoring a Peace Day this season through Mr. Taylor's efforts. Here, too, a large number of Bulletin subscribers have been added.

Mr. Paul Harris, Jr., spoke at three student conferences in the South. He held forums for the King's Mountain, N. C., Conference under the National Committee of the Y. M. C. A.; conducted discussions and public meetings for the Lake Junaluska Assembly of the Epworth League of the Southern Methodist Church, and taught for ten days in the Mt. Sequoyah (Arkansas) gathering of the young Methodists of the Southwest. New friends for the work were discovered in all three assemblies.

WOMEN'S INTERNATIONAL LEAGUE FOR PEACE AND FREEDOM (Chicago Branch) proposes during the coming year to take up the consideration of Government in the Mechanistic Age. The League holds meetings weekly, the first meeting of each month being a social tea with special features. The opening meeting for this year will include an address by Miss Jane Addams, President of the International League and member of the Chicago Branch. As speakers, during the year we hope to secure: Mr. Carl Haessler, Mr. Norman Thomas, Profs. Harfield, Dewey, Moon, Smith. Miss Mary McDowell, Miss Anne Zeublin. A feature of interest will be a debate by Prof. Seligman and Scott Nearing on "Capitalism vs. Socialism," which is scheduled for January 29, 1929. Although much saddened by the death of its beloved President, Ella Morris Boynton, the Chicago Branch of the W. I. L. is resolved to carry on in the spirit of devotion to the truth and of sacrifice and service for Truth's sake which dominated her life.

BOOKS

Books mentioned may be obtained through the Friends Book & Supply House, Richmond, Indiana.

LENIN

LENIN: *Thirty Years of Russia,* By Valeriu Marcu. New York: Macmillan Company, 1928. 5.00. 412 pp. illustrated. Index.

Red Russia After Ten Years. By Geo. London. New York: E. P. Dutton & Company, 1928. 2.00. 182 pp.

On April 10, 1870 in the town of Simbirsk was born to Ilya Nikolayevitch Ulianov a son whom he named Vladimir Ilyitch. The boy entered the public school at Simbirsk became his mother's favorite and went to the University of Kazan to study law. There he interested himself on behalf of the workers and the peasants as against the Czarist dictatorship. He was exiled to Siberia. Here it was that Lenin's enthusiasm and

belief in the Revolution was strengthened, and he returned to St. Petersburg. "Sharp, merciless, arbitrary as those frontier crags stood out in his consciousness the enslavement of the Russian people." That was in the year 1900.

Lenin believed that freedom for the Russian people could alone be won by Revolution—bloody revolution—and he was extremely active in the rising of 1905, and in all subsequent attempts to overthrow the Government by armed force. Despite the menace of the Czar's men he organized, if but slowly, a body of men loyal to his ideals. But even within his small band were many who thought that Revolution was unnecessary—at times. In hiding from the police, and their secret agents, Lenin wrote pamphlet after pamphlet. In cellars and on a small press it was put together, and smuggled out to the St. Petersburg workers. Never mindful of literary style he nevertheless accomplished —almost always—his purpose.

For years the organization was conducted from other countries. Russia had become too uncomfortable for Lenin. In Geneva he "barricaded himself in his Geneva newspaper, *Vpered* (Forward), gathered a few loyal pens around him, those of Bogdanov, Lunacharsky, Olminsky and Vorovsky, and immediately after the tragedy of January 22 *proclaimed the value of a disciplined striking force.*" He was childish with joy when news reached him that his paper was being sold in St. Petersburg, having been smuggled across the frontiers.

Two things were responsible for Lenin's success: his extreme attention to details at all times, and his uncompromising attitude. Again and again he stood alone for Revolution, refusing to work with his compatriots. Yet he could compromise with the mass of workers when necessary. Careful of cultivating public opinion on his behalf, and mindful of the trend of such opinion, he says: "It is said that resolutions are of all branches of literature the most appallingly tedious. I am myself altogether a fanatic for resolutions."

Lenin and his followers were in Geneva when "One day, at the beginning of March, 1917, there came a knock at his door. Without waiting for a reply, a friend stepped in and announced that Revolution, like a thief in the night, had arrived at St. Petersburg." Later, " . . . there on the shore, under a shelter, were the latest telegrams, pasted on a blackboard. From Russia the wire ran: ' . . . An executive committee consisting of twelve members of the Duma is in possession of power. All the Ministers have been put in prison . . .'"

For days Lenin was refused passage through Germany. It came at last and with it the rumor that Lenin had come to an understanding with Ludendorff. His biographer is uncertain whether such an agreement, written or tacit, existed. He does state that he considers it a legend (page 234) but subsequent events show that Lenin opposed the continuance of the war with Germany and eventually won his way.

The book is well bound and excellently printed, also well illustrated. The book is undoubtedly the most important we have seen on Russia, and although not very intimate concerning Lenin, it does provide the reader with the evolution of his political thought and action. For that very reason the book is important. It gives one an "inside knowledge" of the Communist fight against Czarist dominance and the creation of Leninism.

Geo. London's book is of a different character. M. London is associated with the Paris *Journal* and has attempted to present an "unbiased" account of a recent journey to Russia. The book is interesting and amusing, but one wants something more than amusing when reading of the great Russian experiment. Candidly, a very superficial and biased account of Russian life today.

CHANGE IN EDITORSHIP

John O'Hara Harte, who has been editing "The Messenger of Peace" during the last seven months, has resigned and returned to the lumber business at Modoc Point, Ore. Most of the material in this number was prepared by Mr. Harte before he left. The announcement concerning the new editors and plans for the future will be made in a subsequent number.

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Among Our Colleges

How the New Year Opens

Collegeward ho! From coast to coast our young people have recently been turning their thoughts and steps toward college halls. And where the young folks are, there too are the thoughts and interests of the old folks. Friends have always been interested in Christian education and dear to their hearts are their schools and colleges. In response to our request, our collegiate institutions have sent in the following news stories telling much of interest concerning the work of the new year.

WHITTIER COLLEGE

The college year for 1928-29 opened at Whittier College on Wednesday, September 5. The three days of that week were devoted to the interests of the Freshman; at which time the majority of the 187 Freshmen were present. Enrollment of upper classmen came on Monday and Tuesday, the tenth and eleventh. Classes began for everybody September 12.

The enrollment for the first semester up to October 3 is 438. A few late comers are still expected. At that date a year ago the enrollment was 405. The total enrollment for the year 1927-28 being 436. Of the students this year approximately one-third are Friends.

On September 6 Professor H. L. Hockett, head of department of music, underwent a very serious operation at the Murphy Memorial Hospital in Whittier. While he has been slow in recovering, and is still in the hospital, yet the danger point has been passed, and his recovery is now assured. In his absence from the college, Miss Henderson, assistant in the department, is caring for his voice students.

Professor H. E. Harris, head of the department of English, is this year on a half time teaching schedule, in order to allow him to attend to the duties of District Governor of Rotary.

David E. Henley, known to many readers as manager of Friend's publications some years ago, and later as pastor of the Los Angeles Friends Church, has now joined the faculty of Whittier College. He received his Master's Degree from the University of Southern California in the Department of Social Science last June, much of the work having been done under the direction of Dr. Clarence M. Case. At Whittier he has charge of the Junior Correlation Course, together with some work in Economics.

Miss Mary Mendenhall, Dean of Women, who last year had a leave of absence, is again at her post at the college. She spent the year 1927-28 studying and traveling in England. Much of the time was spent at Woodbrooke, and some courses were taken in the University of Manchester.

Miss Irene Palmer, director of women's physical education, was also absent on leave last year. Her time was spent at teachers college Columbia University, where she received the Master of Arts Degree in physical education. She has again returned to take charge of the work.

Sunday, October 7, was set aside as open house day at Platner Hall, the new dormitory for girls. This building was completed in time to be occupied at the opening of the term, and houses 46 girls.

One of the most valuable improvements to be made on the campus in recent years, though not the most expensive, was the remodeling of Redwood Cottage, formerly the girls' dormitory, to serve as the library. This building now provides a large reading room, seating 150 students, stack rooms, work rooms, offices for the librarians, social rooms for the faculty, a recitation room, and ten faculty office rooms.

The change in Redwood Cottage necessitates the building of a separate dining hall, plans for which are now being completed. In the meantime the college cafeteria is being operated in the basement of the Friends Church.

As this is being written the large dwelling house known as the Dr. L. M. Green residence at the corner of Philadelphia and Painter is being moved to the campus to serve as the headquarters for the music and art departments. After the necessary additions and remodelings this building will serve the needs of these departments in an excellent fashion.

During the summer a considerable amount of landscaping has been completed, and a number of walks have been built. The rainy season is counted upon to bring an abundant supply of grass over hitherto barren territory upon the campus.

FRIENDS UNIVERSITY

Friends University opened its 31st year September 8, with an enrollment of 421 in the liberal arts departments, and more than 150 in the School of Music.

More than the usual enthusiasm marked the opening of the term. Special sessions on four days previous to the openings were set aside for "Freshman Week." The 148 incoming students through lectures by college officials, informal get-acquainted social affairs, explanation of college routine, personal surveys, were introduced to college life. This was the second year that Friends has observed "Freshman Week" and because of its outstanding success, it will be a part of the regular college program each year.

Six new instructors and professors have been added to the Friends teaching staff.

Oskar Wetklo, lately of Berlin, Germany, is the new professor of German and French. Mr. Wetklo comes to Friends with a thorough continental training in his native tongue, French, the Semitic languages, Greek, Latin and philosophy. He is a former member of the German general war staff and came to America a year ago because he desired greater opportunities for self-expression. Friends students are taking great interest in his distinguished personality.

Friends University last spring adopted the policy of sending two of its professors away on leave of absence each year for graduate study. One of these who is studying this year is H. Ernest Crow, professor of biology, who is studying in the University of Kansas. Taking his place as instructor of biology here is Mrs. Edith Riner-Michener, a Friends alumnus. Mrs. Michener, following her graduation from the University of Kansas graduate school, has taught in Spellman College, Atlanta, Georgia, and in the Friends University summer sessions.

This fall, Friends University will institute classes in corrective gymnastics for women under the direction of its new physical director for women, Miss Alice Nauts. Miss Nauts received her training at the University of Wisconsin, and there made an extensive study of Danish calisthenics in the modified form, suitable for corrective exercises. Friends will be the only college in this part of the country offering such work in its physical education program.

Among the Freshmen enrolled this year are three students that were given scholarships, last spring, by the Friends University Alumni Association. The trio comes from Wichita High School and all are of the type of character which Friends wishes to develop. Myrnon Wilbur, was voted the best all around athlete by his high school; La Rue, has a most excellent academic record, and has a charming personality which soon becomes popular; Linnea Holmberg was said by her high school teachers, to possess the best mathematical mind of any student that had graduated from the high school for several years.

A number of instrumental ensembles are being organized here this fall. Among the freshmen students are many who either

play band or orchestral instruments. A Friends University band is scheduled to make its appearance at the football games, with the players in snappy F. U. pep costumes. The university orchestra has begun its rehearsals with a splendid group of enthusiastic players. William Wrigley, new instructor in violin and orchestral instruments, was formerly a first chair violinist and concertmeister in the Cleveland and Minneapolis Symphony Orchestras.

Public appearances by Friends University student musicians have become a common practice in Wichita. Many of the college singers lend their support to church choirs and choruses, present special vocal and instrumental solos at informal church social and entertainments, give radio programs over the Wichita broadcasting station, Hotel Lassen KFH, and for benefit musicales. Roy Campbell, director of the Friends University School of Music, believes in these concert appearances as excellent training in musicianship.

The Alumni Association is sponsoring a campaign through which ten or more similar scholarships may be granted to outstanding high school Seniors next spring.

Friends students in a straw vote for president gave Hoover 64 votes and Smith 31. The voting was conducted by *University Life*, official student publication.

The *University Life* has become a member of the National Scholastic Press Association.

EARLHAM COLLEGE

Earlham College has opened with an enrollment of 403, as compared to a total enrollment last year of 478. This is the smallest enrollment since 1918, when the number was only 400. The fact that other liberal arts colleges in Indiana report a similar decrease indicates a general condition which is affecting college attendance.

Distribution by denominations shows that 39 percent of this year's students are members of the Society of Friends. Methodists are next, with 17 percent, Presbyterians third, with fifteen other denominations represented by from one to thirty students.

The geographical distribution is as follows: Indiana 292, Ohio 38, Pennsylvania 17, New York 13, New Jersey 10, Illinois 7, Massachusetts 5, Maine 3, Oklahoma 3, Virginia 3, Japan 2, and 1 each from Iowa, Missouri, Alabama, Florida, Minnesota, Jamaica, New Hampshire, Michigan, Maryland and North Carolina.

Helen Sharpless, Librarian, has effected a reorganization of the Library which seems to be functioning quite efficiently. An additional reading room has been opened on the second floor, in the former Faculty Room, for students using reserve books. This relieves the congestion in the reading room on the main floor.

The Women's Athletic Association, under the direction of Clara Comstock and Bernice Burton, is working hard on the plans for the exhibition game of hockey with the English players, to occur on Homecoming Day, Oct. 27. Rivalry to secure places on the Earlham team which will meet the famous English women on that day is very keen.

Professor C. E. Cosand and family made a short motor trip through the East just previous to the opening of college, returning by way of Westtown School, where they left their daughter, Phyllis, for her junior year of preparatory work. Dorothy Wright, daughter of Dean and Mrs. Harry N. Wright, is also attending Westtown this year.

The new organ installed in Goddard Auditorium, Carpenter Hall, last spring is meeting with increasing appreciation as it makes its contribution to the life and atmosphere of the College. Besides its use at the regular chapel services, a number of recitals have been given by Professor Donald C. Gilley as a form of Sunday vesper service.

An innovation in connection with the keeping of student records has been made through the purchase of a camera taking pictures 1⅜″ x 1¾″. Each student's picture is taken at the time he registers for the first time, and this picture is attached to his personnel card, thus becoming a part of his permanent record.

Howard Gluys, who has served as Chief Engineer at Earlham College for a number of years, has recently resigned his position to accept another with the Hill Floral Products Company of the city.

Professor Clarence E. Pickett has just returned from Nashville, Tennessee, where he spoke at the regular Sunday morning service at Fisk University, at a vesper service on Sunday afternoon, and at chapel on Monday morning.

A change has been made in the religious services on the campus. For some time a silent meeting has been held at 9:30 a. m. for those who wished to attend. This meeting is still held, but the usual meeting at 10:30 has been discontinued, in order to allow students to attend the church of their choice in the city. At 4:00 p. m. a vesper service is held. This is largely in the form of worship through music, but it is the plan at intervals through the year to bring prominent speakers to deliver special messages. The first of these occasions came on October 14, when Dr. Edgar J. Goodspeed of the University of Chicago, author of the Goodspeed Translation of the New Testament, spoke. A joint meeting of the Christian Associations is still held on each Sunday evening, besides their usual Thursday morning meeting.

PENN COLLEGE

Enrollment, College of Liberal Arts 332
Proportion of Friends in Attendance 30%
Distribution of Attendance:

Seniors	44
Juniors	57
Sophomores	67
Freshmen	161
Graduate students	3

Enrollment as compared with last year—17 more than a year ago.

The Freshman class entering this year is the largest in the history of the institution except the one entering in the fall of 1923. We have had two or three rather small Freshman classes entering since that time and this registers itself now in rather small upper classes.

Penn College is experiencing a rare privilege in the return of President A. Rosenberger and his wife, Florabelle Patterson Rosenberger to Penn College from Whittier, California for the current college year. Dr. Rosenberger served Penn College as President from 1890 till 1910. He was a veritable father to the students of that period and is loved and revered by all who knew him. He is now returning to take an active part in the Alumni campaign for $200,000 which is to be completed by Commencement time. His work in private correspondence and personal interview will be of infinite value among the alumni and ex-students of his time. Mrs. Rosenberger is actively in charge of the History department following the resignation of Professor Milton Hadley, who has taken up pastoral work at Fairmount, Indiana. Mrs. Rosenberger is an unusually skillful and inspiring instructor and brings a tower of strength and wealth of experience to the History department of Penn College.

Lisle T. Ware has returned to his Alma Mater as Dean of Men and Alumni Secretary. He has been doing field work for the College during the summer, soliciting students for the Freshman class. His work was unusually successful with the result that Penn College presents the largest Freshman class in its history except one.

Dr. H. L. McCracken began his administration as President of Penn College September 1st following the ten year administration of President H. E. McGrew. The change creates no vital break in College management as Dr. McCracken was Acting President last year.

(To be Continued Next Week)

CORRESPONDENCE AND COMMENT

These columns are open to expressions of opinion on the part of readers so far as it seems to come within the range of the general welfare of our body and is expressed in a co-operative constructive spirit. Obviously, sentiments expressed by contributors herein, or otherwise in the paper for that matter, cannot be held to reflect those of The American Friend.

"CONSIDERATE READERS" SATISFIED

Editor THE AMERICAN FRIEND:

While with many other readers, I was distressed at John O'H. Harte's free "factual" exposure of some unfortunate "defense" utterances in Hoover's Acceptance Speech, I admire your able "consistency" editorial of September 27. It should satisfy those who will consider.

Herbert Hoover's "two cooperating factors in the maintenance of peace" can never cooperate. That section of his speech is perhaps his one poor utterance; but no considerate reader, who has taken the pains to read the open volume of this incomparable, humanitarian's life, and will note in this section his repeated emphasis upon "limitation" and "reduction of armaments," will consistently fear militarism in Hoover. He urges "our treaties—renouncing war as an instrument of national policy" as proof "that we have every desire to cooperate with other nations for peace."

Certainly no intelligent Friend believes that a representative Friend, or other of Christ's pure "peacemakers" could or would be President of the United States at this stage of progress. Presumably everybody, except the jingoists, desires peace. But thoughtful people should drop the word "adequate" in speaking of armaments. Equally sincere, peace-loving citizens and governments continually use it, saying nothing as to what kind of armaments, how much, or how to be used. Thus they confuse themselves and others, while all, except the incorrigible militarists, could doubtless adopt the platform of Frederick J. Libby and the National Council for Prevention of War, namely: progressive world organization; worldwide reduction of armaments by international agreement; worldwide education for peace.

This platform simply means persistent progress toward international peace. None can mistake it; fairly presented, few will fail to accept it. I have no doubt at all but that both Herbert Hoover and John Harte can adopt Libby's platform.

WM. L. PEARSON.

Pasadena, Calif.

VOTING QUAKERS

Editor THE AMERICAN FRIEND:

At a time when the responsibility of public franchise is within the hands of every American citizen, it behooves members of the Society of Friends to pause and consider that Friends have always endeavored to conduct temporal affairs as "the King's business" and to seek Divine guidance in making decisions.

A candidate for public office may make certain statements which coincide with one's personal views, and still he may not be the candidate best fitted to carry forward those very plans. We shall try to judge by the character and attainments of a man whether he would be likely, with the authority entrusted to him, to serve ably the diversified interests of our people, and to maintain the dignity of his office in our own land, and in the eyes of the world. We should look at large affairs in a large way.

Between now and November six let us pray for wisdom, and for freedom from prejudice. Let us pray—not for the election of the candidate whom we like best, as if to say "Dear Lord, my will be done." Let us pray "Thy will be done on earth, as it is in Heaven."

MABEL CARTLAND MOODY.

Arlington, Mass.

VOTING—A RELIGIOUS DUTY

Editor THE AMERICAN FRIEND:

Although "the powers that be are ordained of God," he has not created these "powers" apart from human instrumentality. "For we are laborers together with God" in conceiving and formulating the governments of the earth. Nor do we part company with him when we go to approve or disapprove measures bearing on the welfare of the state; or to approve or disapprove men who are to handle these measures.

The home is an institution "ordained of God." It is located within the state, and is a part of the state. Neglected duty in one is neglected duty in both. This is made clear in a time of crisis. Whoever is indifferent then, is reprehensible in the sight of God and men.

When Admiral Togo sailed out to meet the Second Russian Pacific squadron he had a pennant flying from the mainmast of his flagship, on which were inscribed these words: "The destiny of our empire depends upon this action. Every man is expected to do his utmost." Who can say that the destiny of the United States (in the distant future) does not depend upon the "action" of November 6, 1928?

During the time of the kings, Israel "sent and called" Jeroboam, "and made him king over all Israel." But Israel's chosen ruler set in motion those evil influences that led to future captivity and final annihilation. The cause of this dreadful national end is embodied in one expression, which for thirty centuries has hung like a "red light" in the political skies of the nations of the earth. Hear it: "Jeroboam the son of Nebat who made Israel to sin." What sin? Idolatry and sins resulting therefrom.

If our American citizens choose a ruler who will set in motion the evil influences of increasing drunkenness and the sins resulting therefrom, then what man or woman of vision cannot foresee our final doom? How much longer can a nation of drunkards exist than a nation of idolaters? The prophet said, "The Lord shall give Israel up because of the sins of Jeroboam, who did sin, and who made Israel to sin." And the Lord will be no respecter of nations.

We have not an unkind word for Alfred E. Smith. He may mean well. But that will in no way avert the dreadful outcome of his error. He does not attempt to prove that the 18th Amendment is out of harmony with the plain teachings of the Scriptures. Nor has he a word to say about its having been virtually written into the constitution by the consensus of two generations of the flower of American womanhood. This puts him in the attitude (unconsciously perhaps) of "fighting against God."

The antithesis of the above scriptures shows equally clearly the overwhelming importance of choosing rulers. Read these statements: "The Lord blessed the Egyptian's house for Joseph's sake"—and afterward, "all the land of Egypt." "The Lord blessed Israel for David's sake." In all candor we ask, will the Lord bless the United States for Alfred E. Smith's sake?

During the time of the Judges, "for twenty years Canaan mightily oppressed the children of Israel." A crisis was reached. A battle was fought. "And the Lord discomfited Sisera, and all his chariots, and all his host, with the edge of the sword before Barak." In the song of deliverance by Deborah there is one sad verse: "Curse ye Meroz, said the angel of the Lord, curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord against the mighty." Is there a righteous citizen on the American continent who will be indifferent in the impending struggle? Is there no warning in the curse that fell upon the faithless inhabitants of Meroz? Even though the battle was the Lord's and "the stars in their courses fought against Sisera," yet the citizens of Meroz did not escape retribution for their unconcern at the call to duty. "But, beloved, we are persuaded better things of you."

FRANK BARRETT.

Leesburg, Ohio.

ANOTHER COUNTY IS HEARD FROM

EDITOR'S NOTE—We are in receipt of a well written letter for publication from Wm. E. Simkin, Principal of the Emily Howland High School at Poplar Ridge, N. Y. He was the youngest delegate in attendance at the sessions of the Five Years Meeting last year and now writes as a young Friend who is to cast his first vote in the coming election. Inasmuch as we do not have the space in which to publish the entire letter, which is quite long, we take the liberty of summarizing the first part

in which he disposes of the two major candidates. While expressing admiration for Hoover as a man and as an executive, he says he cannot by a vote support "either the events of the past eight years or the statements of what the candidate proposes to do in the future." Wm. Simkin speaks particularly of the foreign policy of the past eight years, which he takes up in some detail. Neither can he support Smith, as he doubts whether a Democratic administration could be relied upon to carry out a consistent peace policy; and moreover, there is the question of Prohibition on which he expresses substantial agreement with the editorial position taken by THE AMERICAN FRIEND. In such a dilemma, instead of seeking what he terms the lesser of two evils, he turns to Norman Thomas, the Socialist candidate. We readily grant Wm. Simkin the privilege of speaking for himself thereafter, especially since we wish to give Friends of various persuasion an opportunity to be heard in our open forum.

The section of the platform of the Socialist Party on International Relations begins with this significant statement: *"We are unalterably opposed to imperialism and militarism."* The planks under that section include:

1. Withdrawal of the American forces from Nicaragua, and abandonment of the policy of military intervention in Central America and other countries.

2. That all private loans and investments of American citizens in foreign countries shall be made at the sole risk of the investors. The U. S. Government shall not resort to any military or other coercive intervention with foreign countries for the protection of such loans and investments.

3. Cancellation of all war debts due the U. S. from its former associated powers on condition of a simultaneous cancellation of all interallied debts and a corresponding remission of the reparations obligations of the Central Powers, and on the further condition that our debtors *reduce their military expenditures below* the pre-war level.

4. (Entry of the United States to the League of Nations and World Court with revisions toward a more democratic League.)

5. Recognition of the Russian Soviet government.

6. *Abandonment* of the *dangerous program of aggressive militarism and big navy building* in competition with other nations, and we pledge ourselves to an *aggressive agitation* against this policy and on behalf of *international disarmament.*

7. Treaties outlawing war and the substitution of peaceful methods for the settlement of international disputes.

8. Independence of the Philippines on terms agreed upon in negotiations with the Filipinos; autonomy for Porto Rico and civil government for the Virgin Islands.

The above is a clear-cut statement of principle and could be indorsed in the main by nearly all advocates of world peace.

There is neither space nor reason to include here all the other parts of the platform but to the progressive mind here is absolutely nothing to be afraid of in the whole program. It is not by any means perfect but comes infinitely closer to the basic principles of Christianity than does the program of any other party.

As to Mr. Thomas, himself, he has been a social worker, a Christian minister, and is one of the leading thinkers in the country along economic lines. He is personally a dry and any party might be proud to have a candidate of equal character and ability.

Very true, there is no possible hope that Mr. Thomas will be elected. But progress does not begin with majorities. It didn't in the time of Jesus, it didn't in the time of George Fox, and it didn't in the time of countless other leaders of thought. To my mind it is the duty of progressive Christians to show the two older parties that either they must conform to Christian principles more closely than has been the case in the past or a third party will eventually become more powerful.

WILLIAM E. SIMKIN.

Poplar Ridge, N. Y.

FUND FOR AGED WORKERS

Editor THE AMERICAN FRIEND:

I have had a concern on my mind for several years in regard to properly caring for our aged and infirm ministers and missionaries. I have read all the reports that have come from the Yearly Meetings up to the present time but have not been able to find in them any proposition or plan to raise a fund, the income from which would yield an amount sufficient to give each one past seventy years of age $25 per month for the rest of their lives.

I have been advocating for the past fifty years the laying of such a foundation fund but it has been of very slow growth. While pondering on this matter the question came to my mind as to what could be done to interest people of means in this plan. It is my hope and prayer that the Holy Spirit will give some one that is competent a vision of the great need for such a fund to provide comfort and happiness for these workers in their declining years, and that he may be able to present it to the Five Years Meeting with such success that the fund will have reached a million dollars by 1930. Who will give the first thousand toward this goal? When Roosevelt wanted any specimens of big game he took his gun and went where the big game roamed. Just so do I feel that there are many Friends of means who would give liberally to such a fund if the matter were properly presented to them.

E. W. HINSHAW.

Alden, Iowa.

There is a calmness that gives strength and courage, and a fussiness that breeds fretfulness and failure.

BALTIMORE Y. M.

(Continued from page 740)

closeting of one's soul into a place where God alone may enter."

To see our conservative Friends from Baltimore applauding Edgar Hiatt, Matthew Woodard, Edmund Stanton and Charles Hall, as they sang "Carry Me Back to Old Virginny" and "The Church in the Wildwood," at the beginning of the closing session was a real inspiration. Nothing like experience to give the thrill of joy when one's feelings and sentiments are voiced by others, particularly when the melody and harmony are exquisitely produced by a quartet of men's voices.

The rain which many feared would spoil the closing session merely forced us to hold it in a crowded meetinghouse rather than on J. L. Hare's spacious lawn. Even the "waterproof" tent for the book exhibit failed to stand the extra strain of the heavy rain and demonstrated that at least some Quaker literature is not always dry.

Visiting Friends, while enjoying the fellowship and sharing the delights of this rather unique Yearly Meeting experiment, seemed to revel in Smithfield ham, fried chicken, sweet potatoes, butter beans, corn, beef and black-eyed peas. But their joy failed to outdo that of the home folks, many of whom were privileged for the first time to attend a Yearly Meeting. It was an occasion long to be remembered and was enjoyed to the full.

"We have learned to speak half way round the world," said Elbert Russell, "now we must have something which will keep us from insulting one another for that distance."

Herschel Folger's use of the spirituals, "Ain't goin' to study war no mo'," and "I'se gwine to be a Christian," was very effective, in which Baltimore Friends joined in too.

Anna B. Thomas said, in connection with the drafting of a return epistle, she had found that one could usually change a passage which did not suit by cutting out some of it; and verily it was so!

The intermissions between the various sessions were very pleasant for those who did not have committee assignments. The autumn sun was just right, and Friends were able to stand around and visit to their heart's content. Some politics was talked, even; and it didn't deserve to be called any kind of whispering campaign either. Smith sentiment was so inconspicuous as to be almost non-existent, many who were lifelong Democrats being as enthusiastically in favor of Hoover as the more orthodox of the Republican persuasion.—E. F. R.

OUTLOOK AND OUTREACH

An Occasional Page by the American Friends Service Committee

WILBUR K. THOMAS, *Executive Secretary*—20 South Twelfth Street, Philadelphia, Pennsylvania

WHAT LIES BEFORE US?

It has been said many times that the war found the Society of Friends unprepared. Certainly no group had been thinking along the lines of world service such as have developed during these past ten years. All Friends did get together, however, and were able to accomplish a great deal. What would have happened if a larger number of the Society of Friends had been prepared to face the emergency which the war stricken world thrust upon them?

History is of value only as it throws its shadow upon the future. In view of what has happened since 1914, what of the future? Will the Society of Friends continue to be a progressive, aggressive organization of Christians; or will it resolve itself into another denomination? What about the future?

WHAT ABOUT THE NEXT NINE MONTHS

Suppose that we face the next nine months. What should a united Society of Friends expect to do during this period? Local Meeting work must be caried on, educational work must be supported, the hands of the missionaries in foreign countries must be strengthened, etc. What else should we expect to do?

KELLOGG PEACE TREATIES

Without doubt a number of Congressmen will oppose the ratification of the Kellogg Peace Treaties. It would seem, therefore, that Friends ought to be prepared to bring pressure to bear upon their Senators to vote in favor of the Treaties.

To do this they through the American Friends Service Committee must be in position to keep in touch with the developments in Washington, send out literature to every Friends Meeting in America, or to active Yearly Meeting committees, and be prepared to attend committee hearings in Washington if such are to be held.

ARMISTICE DAY AND OTHER NATIONAL HOLIDAYS

There is a growing tendency on the part of certain organizations to militarize our national holidays. Some do this unconsciously; others because of their desire to increase the spirit of militarism among the youth of the land. A few local Friends Meetings will probably take enough interest in such occasions to see that the days are more fittingly observed. Concerted action, however on the part of Friends throughout the United States can be more effective. Armistice Day, Washington's Birthday, Memorial Day, Independence Day and Labor Day can be observed in a fitting way if plans are made beforehand. United action by Friends is of great value.

COMPULSORY MILITARY TRAINING

The War Department is extending its influence in schools and colleges as rapidly as funds allow. They are furnishing instructors and officers in Land Grant Colleges and in many private schools. Individual protests are more or less effective. What can a Society of Friends, speaking more or less as a united group, do to combat the growth and spread of compulsory military training in schools and colleges?

FOREIGN SERVICE

Germany accepted the Versailles Treaty with the understanding that the other nations would eventually disarm. Ten years after the war ended, there are more men under arms in Europe than in 1914. A group of German people are demanding that Germany arm in order to eventually be able to protect herself against her neighbors.

There is a young and growing group of Friends in Germany who are emphasizing the Christ way of life as interpreted by Friends. They are cultivating the spirit of understanding and friendship between Germany and other nations, and are combating these tendencies that led to the great world war. Individual Friends in America and local Yearly Meetings can give this small group of German Quakers a great deal of encouragement, but all American Friends working together can make them feel that they have many supporters in the United States.

In France, Austria, Poland, Russia and in far-away Japan, there are people who are devoting their lives to spreading the message that has been emphasized by Friends for two hundred and seventy-five years. They are strong just in proportion as they feel that Friends everywhere are united in service. The American Friends Service Committee offers the one opportunity for all Friends in America to back up the work that is being done by these small isolated groups of Friends throughout the world.

PEACE WORK FOR YOUNG PEOPLE

During the next nine months plans must be perfected and money collected if college young people are to spend next summer speaking in the interest of national and world peace. The Peace Caravans have demonstrated their value. Here is the opportunity for young people to engage in a Holy Crusade. One or two teams might be sent out by a local Yearly Meeting working interdependently; whereas about fifteen or twenty teams can be sent out by the cooperative effort of Friends through a central organization.

RACE RELATIONS

Friends are confronted with the race problem. Whether they live in the North, South, East or West, all are confronted with the questions of segregation, equal opportunities and social responsibility. It is not a race problem, but the race problem, for in the United States white people have to deal not only with Negroes, but with Mexicans, Indians, Japanese and Chinese. The government of the United States evidently has not taken a Christian attitude toward other races. What has the Society of Friends to do in helping solve this problem? One sectional group cannot answer for all. What has the Society of Friends as a whole to say on this great question?

A NEW TYPE OF PATRIOTIC SERVICE

Today it is almost impossible for any young person to render patriotic service except in time of war. There is so much corruption in governmental and political circles that people seem to forget their loyalty to one's fellowmen; and business and social relationships have nothing to do with each other. It is high time that some organization take upon itself the task of developing a new type of patriotic service—to open up ways whereby young men and young women can render service of national importance in times of peace.

THE 1929 FRIENDS' CONFERENCE

During the next nine months, will it be possible to perfect plans for a meeting of representatives of all the Yearly Meetings and groups of Friends in America for a time of devotion and prayer? Separated by distance, inherited tradition, different environments and personal characteristics, Friends have not been able to come together in a spiritual fellowship that allows for diversity of gifts under the same divine spirit. Organic union is not sought for or desired.

These are a few of the responsibilities and opportunities that seem to rest upon the Society of Friends as a whole during the next few months. When the ratification of the Kellogg Treaties comes to the fore, will the Society of Friends be unprepared? When our young people ask for an opportunity to show that their objection to war has accentuated their desire to be of service to their fellowmen, will we be able to help them find the way? The Service Committee is a movement to enable the Society of Friends to render effective service along certain well defined lines. It is an instrument, not an institution. With the simplest amount of machinery possible, it is organized to enable Friends to give expression to national and international problems in definite and practical ways. To be effective it must receive the moral and financial support of Friends throughout the United States. Will that be forthcoming during the next nine months?

QUAKERDOM · AT · LARGE

Participating in the funeral service for Lina B. Lunt, which was held at University Friends Church, Wichita, Kansas, October 2, were John and Sarah Mayo, former missionaries among the Indians and Arthur B. Chilson, returned missionary from Africa. Six Indian boys from the American Indian Institute in Wichita were pallbearers. The body was taken to Shawnee, Oklahoma, for burial with other Indian workers where she labored for thirty-three years, although for several years she has been a resident of Wichita.

Our Friend, Alice Heald Mendenhall, to whom we referred recently as having had a prominent part in the West Branch, Iowa, Hoover Homecoming, is being used in the campaign by the Republican Speakers Bureau of Chicago, which has been dating her for speeches in Minnesota and Iowa. She is engaging in the work in the same crusading spirit which characterized Friends who pioneered in the field of temperance. "The cause of Prohibition is on the scaffold," she writes, "four more weeks will seal its fate and the fate of America."

Clifford F. Hutchins, an Indianapolis Friend and business man, was a visitor at the editorial office one day last week, after having made a recent trip through lower Canada, including Montreal and Quebec. He was astounded at what he saw in the way of heavy drinking, wide-spread drunkenness and greatly prevalent bootlegging. The deplorable situation he found to be plainly reflected in the depressed economic condition of the people. A Montreal banker, in conversation with Clifford Hutchins, frankly admitted the evils of their system, intimating that if the United States is wise it will stick to Prohibition.

Now Friends shall hear! Some one has thoughtfully sent us a clipping from the *Alabama Times,* a weekly paper published in Montgomery, in which the writer of the leading article entitled "Catholic or Quaker, Which?" lauds the Catholics to the skies as paragons of patriotism and castigates the Quakers as cowardly draft dodgers. As conclusive proof of his argument that Herbert Hoover should be discarded in favor of the "Happy Warrior" he says, in speaking of Quaker conscientious objection during the war, that "thousands of them, prompted by alleged religious scruples, refused to ride on railroad trains because there was a war tax!"

The claim for first place in some unique, outstanding event readily asserts itself in human circles as is indicated by James Henry Rowntree of Scarborough, England, who states that the writer in THE AMERICAN FRIEND on the first Quaker wedding in Geneva did not know that this particular honor belonged to him. He and his wife had been married in Geneva, November 3, 1902, and subsequent to the civil ceremony in the Hotel de Ville, in a little chapel in the outskirts of the city kindly lent for the occasion, the marriage was solemnized in strict accordance with the usages of the Society of Friends and, as in the later instance, evoked much interest and inquiry among the numerous "outsiders" present.

Giving her impressions of the Young Friends International Conference at Brussels in August when forty-one young Friends were present representing fifteen different countries, Bertha L. Bracey mentions the meetings for worship as "times of such strengthening and such fusion of spirit." Considering the question, "Are we prepared for the demands which Quakerism makes upon us individually, socially, and nationally?" she asks, "Have the young Friends who were in Brussels been able to enter deeply into a communion of spirit which may spread in every country within and without this Society of Friends? "If so," she answers, "then Brussels will have marked a step onward individually and corporately towards the City of God."

Alfred C. Garrett, of Philadelphia Yearly Meeting, who attended the Lausanne Conference on Faith and Order last year with credentials from the Five Years Meeting, is devoting the month of October to carrying the report of that conference in person to Friends of the Middle West. He has been addressing meetings in Iowa, Indiana and Ohio and through his intense interest in the cause of Christian unity and also by his winning personality he has been making very real to Friends the question that has been hardly more than academic to them, even if it has been a question at all. We are happy to announce that Alfred Garrett has recently been appointed a member of the World Conference Continuation Committee, which appointment will doubtless take him to Switzerland again next year.

A correspondent from Wichita, Kansas, writes: "It seems as if University Meeting has been bereft of more than its share of faithful workers this year. First, Dr. Thomas J. Carter, Chairman of the Board of Trustees of Friends University; then Dr. Edmund Stanley, Clerk of the Yearly Meeting nearly 40 years; Lida Lyon Trueblood, wife of Prof. W. P. Trueblood, dean of the University Faculty; Julia V. Cox, a loved and faithful elder, and now Lina B. Lunt. In addition, during the past few months, Luke Dillon, who helped to organize the first Friends Meeting in northern Kansas at Quaker Point, now Northbranch, and father of two members of University Church, died here, and more recently Paulina Paddock, a member of Emporia Monthly Meeting, though a resident of Wichita for several years, died at the home of her daughter, Mrs. Robert Norris. She celebrated her 101st birthday last May."

Maurice Littleboy of England, who attended the World Youth Peace Congress in Holland, writes that the most impressive thing was how the whole tone and atmosphere changed during the ten days. "At first it seemed that the Congress would break down altogether, such was the misunderstanding of motive and intolerance for differing points of view. But then gradually by personal contacts and social activities outside the business sessions, helped perhaps by a certain amount of humor within, a spirit of tolerance and friendship spread over the Congress. It is this sort of result that needs emphasizing and is of such value at the present time. It was clear at the Congress that the nations are not yet really keen for Peace because they do not know each other sufficiently well. Consequently, we were forced to give up the idea of a definite World Youth Federation until a firm basis of national federations has been laid... At present, we must continue to provide as many opportunities as possible for others to have the same experience of international contacts and personal friendships as those had in Holland last August."

Lucy Gardner, writing in *The Friend* (London), on two weeks of international Christian work in Prague, Czechoslovakia, which included meetings of the World Alliance for Promoting International Friendship through the Churches, of the Continuation Committee of the Life and Work Conference held in Stockholm, and of the Continuation Committee of the Faith and Order Conference held in Lausanne, says that these three movements are very closely allied in personnel and outlook and many of those present were members of all three committees. As time goes on ,it is hoped that there will be increasingly closer cooperation, though each has its own special and well-defined function. "This inter-church and international movement though only in its infancy is of very great importance at the present moment of the world's history. It is an age of international cooperation in the business world in efforts for the amelioration

Prize Winning Members of the Sedley Clubs

Left to right—Levi Thomas Wellons, Bessie L. Wellons, Lucy V Cornwell, Fletcher Raiford.

Last June, Tom A. Sykes sent a very interesting story to THE AMERICAN FRIEND entitled "The Flying Quakers of Virginia." Perhaps it would not be amiss at this the closing of the year's work of the Boys and Girls Clubs of Sedley to report of the summer activities and other matters of interest.

As hot weather came on, we transfered our athletic activities to the neighboring mill ponds, and as the water ran low later in the summer we went to the swimming pool in the neighboring town. If Friend Sykes could have visited us late in the summer he might have called our boys and girls the "Swimming Quakers" with as much accuracy as the "Flying Quakers" of last May, for they soon learned to feel quite at home either in the water, on the water or under the water.

The enthusiasm for organized and supervised play kept up through the entire summer, and their interest in spiritual things and faithfulness to Sabbath School, Meeting, and Young People's Groups, together with their loyalty and courtesy and cheerfulness at home made the work of the clubs seem a worth-while effort to both parents and pastor.

As the final exercise of the year's work, the two boys and the two girls who made the best grades for the entire time were taken by their pastor on a three days' sight-seeing trip to Washington, D. C. The points visited were the Mary Washington Home in Fredericksburg, Mt. Vernon, the Capitol Building, the Library of Congress, the Smithsonian Institution, the National Museum of Natural History, Washington Monument, Lincoln Memorial, the Zoo, Arlington, White House, Treasury Building, and the Confederate Tunnels at Petersburg.

The party were entertained at night by Friends in Washington. This service was much appreciated by the boys and girls and by their parents who gave them this trip into the Capitol of the United States.

NATHAN PICKETT, *Pastor.*

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of social and industrial conditions in sport and travel, in literature and art. It remains for the Church of Christ to take this movement while it is plastic and give her contribution of love, joy and peace to all these things. But for the Church to be in the van of this great movement of goodwill and brotherhood cannot be accomplished by two or three hundred men meeting at Stockholm or Prague. It must be the work of the individual Christian man and woman to be not only behind but right in this work, feeling responsible for it as their work and helping to radiate that spirit of a great selflessness which is expressed in the words 'He that loseth his life for my sake shall find it'."

NEWS OF OUR MEETINGS

The Friends Bible School of Amboy, Indiana, has been entirely reorganized so that now it is a departmentalized school. Thelma Baldwin Cox is superintendent of the Children's department which assembles in the basement for opening exercises from which they go to their classrooms. New equipment has also been provided including song books, literature, etc. From their classrooms the children go to their Junior Church service, directed by Ida Melton and her assistants, Aldine Clelland and Viola Gates. Iva Mast is superintendent of the Adult department which assembles on the main floor. A teacher training class is a new feature of the school and meets at the regular Bible School hour. On September 30, Charles E. Hiatt brought two very helpful and timely messages. At the close of the morning service, seventeen persons were welcomed into the church, eight of whom were heads of families. There has been a steady increase in attendance at all church services. During the six months' ministry of Donald Spitler and wife, twenty have united with this church.

Greenfield, Indiana Friends Meeting observed Rally Day and promotion exercises Sunday morning, October 7, with songs and readings by the children, and a short talk by the pastor, Charles N. Franklin. Music was rendered by both Junior and Senior choirs, and also special numbers by Helen Scott, Valeda Johnson and Lois Binford. Five pupils were promoted from Primary to first year Juniors, and these were given Bibles. Three were passed from Beginners to Primary. Recognition exercises were held for three pupils, Frances Londenback, Helen Coberly, and Lois Binford, and these were given pins for faithful attendance and lesson preparation. Special mention was made by Helen Scott for her work in Peace Contests in Local, Quarterly and Yearly Meetings. A large and appreciative audience, listened to the various exercises, and felt that it had been a good day together. Greenfield Missionary Society opened the year's work with a luncheon at the home of the president, Lucy H. Binford. Lyla Franklin ably presented the first lesson in "Friends of Africa." Letters from Palestine and Jamaica were read, Glenna Binford sang and a Bible Reading was given by Ida Brooks. Three new members were added to roll.

DAILY VACATION SCHOOL

Under the efficient leadership of its pastor, Harold N. Tollefson, and three volunteer workers, South Durham (Maine) Meeting was privileged again to have a Daily Vacation Bible School. It was held for three weeks beginning July 23. The program lasted from 9 to 11:30 each morning and was devoted to worship, memory work of songs and Scripture, a story, a half-hour Bible lesson, and recreation and handwork.

For the Bible lessons the Standard Course for Juniors was used. These lessons supplied pictures, sand-table cutouts, posters and note-book work. During the handwork period the older girls made a large Christian flag and the older boys made flag standards and painted them, while the primary children made an Eastern sheepfold. The last part of the school term was spent in basketry, each child completing a basket.

The closing exercises were well attended and the children gave a review of their work. Each lesson picture was assigned to some one and they told the story of it. Handwork and posters were displayed.

We closed our sessions with a picnic at the beach.

The total enrollment was 39 with an average attendance of 29. Transportation was provided from the different rural sections. Most of the children within a three mile radius attended in spite of a delayed haying season.

WEST UNION FRIENDS HAVE GOOD DAY

Rally Day and Family Day were observed together at West Union Meeting, near Monrovia, Indiana, the first Sunday in October, according to the recommendation of the Yearly Meeting Evangelistic, Pastoral and Church Extension Committee. This was a great day for the Meeting. Over one hundred were present. The services opened with a well planned worship program in which the orchestra took part. Geraldine Hadley, daughter of the late David Hadley, of Indianapolis First Friends Church, brought a very inspiring and instructive mesage on Religious Education. The story of the Talents was told after which dimes were given out to all who would take them as talents to be multiplied and brought back next Easter to be applied on the United Budget.

Following a short intermission, the congregation was assembled according to families, and a cake was awarded to the largest family and the next to the largest family present. After a beautiful solo "His Eye is on the Sparrow," Lydia Taylor Painter lead the devotional period. Albert L. Copeland of Paoli, Indiana, brought a heart-searching message in which the spirits of all were fed from the very table of God.

This, one of the best days of West Union in some years, closed with a basket dinner and social hour. As Friends tried to carry out the plans of the Yearly Meeting's Committee for all Meetings, the Lord did wonderfully bless in the spirit of His Son Jesus Christ.

AN ALL-FRIENDS MEETING AT WAYNESVILLE

A General Meeting for all Friends—and others—is to be held at Waynesville, Ohio, Saturday, October 20. This meeting is being arranged for by a large committee appointed by Miami Quarterly Meeting (General Conference Friends), and Eastern Quarterly and Wilmington Yearly Meetings (of the Five Years Meeting). It is to be what is usually termed an all-day meeting. The first of the sessions—a meeting for worship, unprogrammed, and held in the White Brick Meetinghouse—will occur at 10:30 a. m. This is to be followed by a friendship dinner, in the south room of the Red Brick Meetinghouse, served at reasonable rates by the local Parent-Teacher Association to all not making other arrangements. A second meeting, also for worship, will be held at 2 o'clock.

The local Young Friends Group will hold a meeting at 4 p. m., to which they are inviting all organized Young Friends Groups of Wilmington Yearly Meeting. Rufus M. Jones will be present—an appointment of several months' standing.

After a hundred years of separate organizations, Friends of all branches will sit down together to worship a common Master. The public generally, and all interested Friends are cordially invited to be present, and a large attendance is expected at what will doubtless be an occasion of unusual interest and importance.

—W. R. K.

BIRTHS

KENDALL—To Dwight B. and Zora S. Kendall. Thorntown, Indiana, September 6, 1928, a daughter, Florence Emma.

DEATHS

PADDOCK—At the home of her daughter, Mrs. Robert Norris, Wichita, Kansas, September 27, 1928, Paulina Gardner Paddock, widow of Thomas Elmore Paddock and daughter of David and Elizabeth Gardner, aged 101 years, 4 months and 18 days. Born in Union County, Indiana, she was married in 1854, moving to Kansas in 1876. Eight years later they came to Emporia where the husband died in 1905, and since 1916 she resided mostly at Wichita. A birthright member of Friends she was an earnest, consistent worker in all departments of church work, being especially interested in home and foreign missions, and the W. C. T. U. A woman of rare ability, well read in all subjects and intensely interested in every good cause, she served the century well. Of her three sons and three daughters, H. P. Paddock and Mrs. Robert Norris of Wichita, and Mrs. W. A. Rich of Emporia, Kansas, survive with six grandchildren and four great grandchildren. Funeral services were held at Emporia, First Friends Church, of which she was a member.

PRESNALL—At his home in Salem, Oregon, March 19, 1928, Lindley Murray Presnall, son of Absalom and Tamer Presnall and husband of Jennie Ridgway Presnall. Born at Marion, Indiana, and converted in childhood he lived, by precept and example, a true Christian life. After college days, he spent a few years in Colorado and Kansas, locating in Seattle, Wash., where he spent the greater part of his life, excepting three years in Alaska and a year and a half in Honolulu. Progressive and interested in church and various lines of reform work, his life was a blessing to all who knew him. Funeral services were in charge of Levi T. Pennington of Newberg, Oregon.

ELLIS—At her home in Howard County, Indiana, September 23, 1928, Jane Fellow Ellis, widow of J. Hammer Ellis and daughter of John and Abigail Fellow, in her 86th year. Three of her five children, Viola, Lettie and William Edgar, survive her. She is the last of the charter members of New Hope Meeting. A great lover of home, ever cheerful and happy, she lived well her long life. Often the stillness of the meeting was beautified by her song as moved by the Spirit: "He will hide me in the shadow of God's hand."

WANTED

Home-loving, married couple to manage and to promote small country store as a neighborhood social centre in rural district of Massachusetts. Healthy, hilly country. Would have use of six-room house next door, electricity, modern conveniences. Property is owned by Friends and must be operated according to highest Quaker principles. Interesting project for college couple of social vision. Write, stating ages, qualifications, experience. Care AMERICAN FRIEND.

FOR SALE

Twelve acres full bearing lemons. Ten miles southeast of San Diego, California. Six-room residence; separate house for help; family orchard of peaches, apples, grapes, small fruit, apricots, oranges, figs, and avocados. Good roads; ideal climate; fine view overlooking valley. Free bus to grade and high school; Friends church one mile.

RICHARD HAWORTH, Sunnyside, Calif.

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LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS

4413 Indiana Ave. Take Indiana Surface Car, or South Side Elevated to 43d. Bible School 9:45; Worship 11:00 a. m. Second Sunday each month is Suburban day, with luncheon served at 12:30 and Discussion Group meeting at 2:00. Arnold B. Vaught, Pastor, 5618 Drexel Ave. Telephone Midway 0213. Names and addresses of Friends coming to Chicago should be sent to the above address.

CINCINNATI, OHIO

Cincinnati Friends Meeting is held in the Carson Lodge Room, 218 Ludlow Avenue, Clifton, Cincinnati, Ohio. Bible School, 10:15, and Meeting ofr Worship,11 a. m. Ministers, Henry G. and Jane Sumerhayes, address, 321 East 33rd Street, Covington, Kentucky. Visitors welcome.

DETROIT, MICHIGAN

Detroit Monthly Meeting of Friends, 2691 Joy Road, near Linwood. Take Fourteenth or Clairmount cars. Bible School 10:00 a. m. Meetings for Worship, 11:00 a. m. and 7:30 p. m. Christian Endeavor, 6:30 p. m. A cordial invitation to all friends everywhere. Pastor Ira C. Dawes, 2662 Pasadena Ave. Phone Arlington 7532J. Church Phone, Euclid 4038.

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